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COLLECTANEA ANGLO-PREMONSTRATENSIA

DOCUMENTS DRAWN FROM THE ORIGINAL REGISTER OF THE ORDER, NOW IN THE BODLEIAN LIBRARY, OXFORD, AND THE TRANSCRIPT OF ANOTHER REGISTER IN THE BRITISH MUSEUM

ARRANGED AND EDITED
FOR THE ROYAL HISTORICAL SOCIETY
BY
FRANCIS A. GASQUET
ABBOT PRESIDENT OF THE ENGLISH BENEDICTINES

VOL. I.

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PREFACE

THE collection of documents here printed for the Royal Historical Society almost necessitates, by way of introduction, some account of the Order of Prémontré, the history of which in England they do much to illustrate. It was founded in the early part of the twelfth century by St. Norbert, who was born in 1080 at Xanten, in the duchy of Cleves. His father was Count of Gennep, and his mother a cousin of the Emperor Henry IV. He was educated in the household of Frederick, archbishop of Cologne, and in his early years he seemed to possess an inclination to the ecclesiastical state. For this reason, whilst yet a youth, in accordance with an abuse of church patronage unfortunately too common in those days, he was presented with a canonry in his native city, and at the earliest possible age was ordained subdeacon. He was at this time called to the court of his kinsman the Emperor, Henry V., and for a period acted as his almoner. Being attracted by natural disposition to the gaieties of the world, he hesitated for some years to enter the higher grades of the sacred ministry, and it was not until his thirtieth year that he retired from court in order, in strict retirement in the abbey of Conon, to prepare for the sacred ministry. As the immediate result of his reflections he resigned his canonry and other ecclesiastical preferments and, in 1118, embraced a life of complete poverty, so that he might thereby the better devote his life to the work of

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preaching the Gospel to the poor. The following year, 1119, he presented himself to Pope Callixtus II., who was then at Rheims presiding over a Council, and obtained the pontiff's general approval of the form of life he hoped to establish. At Rheims he made the acquaintance of Bartholomew Viry, bishop of Laon, who invited Norbert to found his first house in his diocese; and St. Bernard, in order to second the desire of the bishop, offered a solitary valley in the neighbourhood for the purpose. This lonely and desolate spot in the forest of St. Gobain promised all that the saint desired; and here, by the side of a stream and near to the ruins of an ancient chapel, the bishop of Laon, having built the first house of the new Order, on Christmas Day 1121 gave the white habit of the canons regular to Norbert and some forty companions. The monastery thus founded became known throughout Europe as Prémontré, and for many centuries was the mother-house of the Order, called after it the Premonstratensian Order.

From the time of its establishment the new Foundation grew by leaps and bounds. Even in the lifetime of Norbert himself it is said that at Prémontré alone more than five hundred people followed the rule he had given them, and thirty years after the first foundation nearly a hundred abbots of the Order assembled in general Chapter at the head house. St. Norbert destined his followers for the work of preaching to the poor, and his design was to mould them for that ministry by the practice of strict conventual life. He gave them the rule of the Austin canons with some slight modifications; for example, he desired that the superior should always receive the abbatial dignity, whereas with the Augustinians, although some of the greater houses were ruled by an abbot, in most instances the superior was only a prior.

It is worth remarking that the canons of Prémontré were apparently the first to conceive the idea, afterwards so largely

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developed by the mendicants of the thirteenth century, of uniting lay men and women to them by a formal aggregation in what was known as 'a third Order,' with a share in all the prayers and privileges of the brethren. Those associated, though not bound by the strict obligations of the religious life, still, whilst engaged in their secular employments, followed a mitigated observance somewhat akin to that of the canons themselves. At Prémontré also and elsewhere there were established in the vicinity of the abbeys convents of women, called canonesses, much on the lines subsequently adopted by the Gilbertines. Indeed, during the life of the founder, many of the monasteries were double houses, only divided by the enclosure wall, and before his death the canonesses are said to have numbered many thousands. St. Norbert's successor, however, in 1137, ordained in the general Chapter that the houses of the canonesses should henceforth be in distinct places, so that the common form of double monasteries never obtained in this country, and the only two establishments of English canonesses of the Premonstratensian Order which came into existence had no connection with any other abbey of men.

The first monastery of Premonstratensian canons to be established in these islands was in Scotland, whither King David in 1125, during the lifetime of St. Norbert, brought a colony from Prémontré. In England itself the first abbey was founded at Newhouse, in Lincolnshire, the community being furnished from the abbey of Lisques, near Calais. Within a quarter of a century Newhouse became the parent of Alnwick (1147); St. Agatha's (1152); Welbeck (1153); Barlings (1154), and Sulby or Welford (1154). In another fifty years or so the same abbey of Newhouse had sent out six more colonies: namely, Croxton (1172); Parndon in Essex (1172), afterwards removed to Bileigh, near Maldon (1180); Tupholme (1190); Neubo (1198); Dale, otherwise called

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Stanley Park (1204), and Coverham (1212). In 1195 Alnwick placed a daughter-house at Langley, and in 1200 St. Agatha's did the same at Eggleston. Welbeck, destined to be the most important of all the English houses, commenced to throw out its branches in the last quarter of the twelfth century. Its first colony was placed at Hagneby (1175); and six others followed in succession: Leyston (1183); Beauchief (1183); West Dereham (1188); Torre (1196); Dureford (*circa* 1217), and Hales Owen (1218). Sulby, too, had by this time established one daughter-house at Lavendon (*circa* 1175), and Croxton three, namely, Blanchland (1190), Cockersand (1193), and Horneby (*circa* 1200); whilst Shap or Heppa in Cumberland was the creation of Blanchland (*circa* 1200), within a few years of its own foundation. Prémontré itself was directly responsible for the foundation of two English houses: St. Radegund's, or Bradsole Abbey, near Dover (1193), and Begham or Bayham in Sussex (1200). To the above we must add an offshoot from Leyston, namely, Langdon (1183); Titchfield (1231), from Hales Owen; Wendling (1267), from Langley; and the cell of Dodford, belonging to Hales Owen. To complete the list of English Premonstratensian foundations, it is only necessary to name the two convents of canonesses of the Order at Brodholm in Nottinghamshire and Irford in Lincoln.

It may be useful here to give a chart of the various descents mentioned above, which was drawn up by Francis Peck, and appears in his collections in the British Museum, Add. MS. 4934 f. 5 (*see opposite page*).

Up to the present time the information available for the history of the Order in this country and for the particular history of the individual houses has been scanty and disappointing. The great collection of documents for the history of the Norbertine canons generally, published by Le Paige in 1633, contains practically

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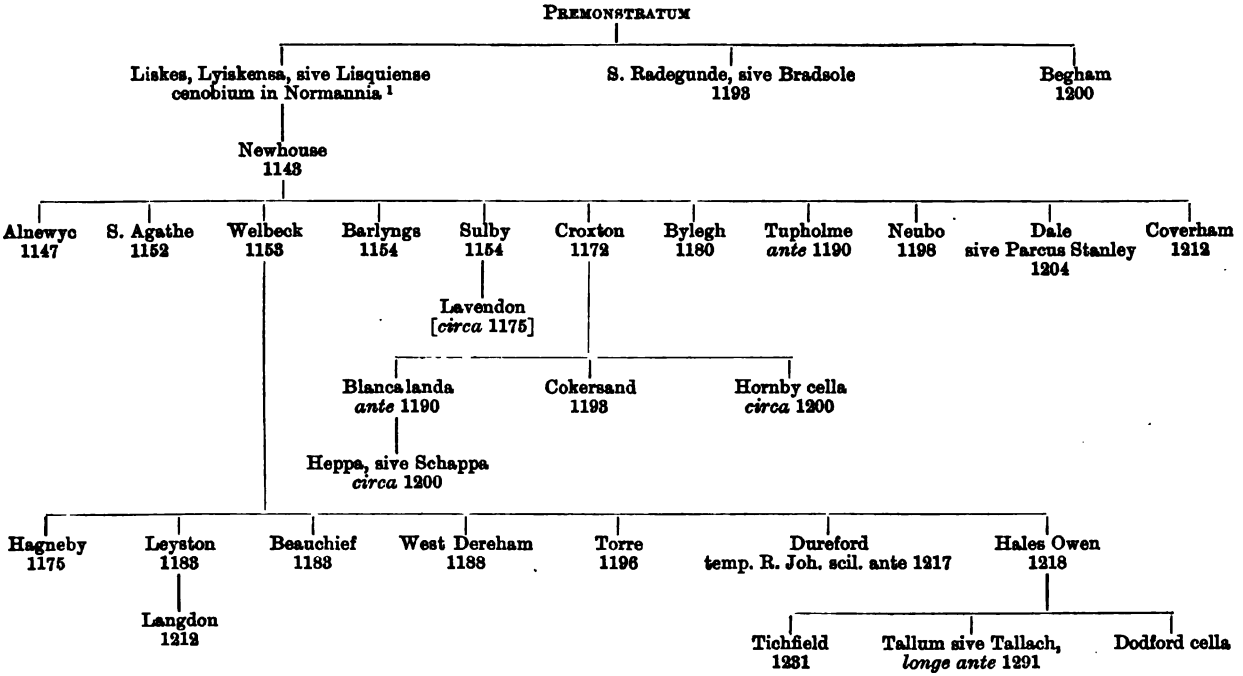

Adde Brodham, sive Brodholme, fratrum et sororum Premonstratensium prioratum in Com. Nott.; Irford, Ixford, sive Urford, sororum Pr. prioratum in Com. Lincoln.

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[1] Lisques is not in Normandy, but 'quatuor a Caleto leucis separata abbatia' (Hugo, *Sacr. Antiq. Monument.* i. 68). Of course the Caletum here is not the 'pays de Caux,' but Calais.

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nothing in respect to the branches of the Order in England, and although some county histories, like that of Leicestershire by Nichols, or some monographs on particular houses, like Addy's *Beauchief*, contain some scattered documents of interest and importance, there has been no collection relating to the English Premonstratensian Order hitherto available for students. The documents now for the first time printed, of which the present instalment forms the first of two volumes, add very materially in every way to our knowledge of the general government of the Order, as well as giving many details regarding each particular house of the English province.

The papers for these *Collectanea Anglo-Premonstratensia* are drawn from two sources: (1) The transcript of a Register belonging to an official of the Order, made in the eighteenth century from the original *Registrum Premonstratense*, and which is now among the Additional MSS. in the British Museum (Add. MS. 4934); (2) the original MS. Register in the Bodleian Library, known as Ashmole MS. 1519. Documents printed from the first are designated throughout this volume as P., those from the second, or Ashmole volume, as A.

(1) *The Museum transcript.*—This forms part of the collection of the antiquary Francis Peck, the well-known author of the *Desiderata Curiosa*. The five volumes (Add. MS. 4934 to Add. MS. 4938) now in the British Museum were intended as a continuation of Dugdale's *Monasticon*. The first two of the five quarto volumes relate exclusively to the Premonstratensian Canons, and consist of 181 and 231 leaves respectively. They were meant to form in print the first portion of the 'Supplement' to Dugdale, and are called by Peck (MS. 4934, fol. 1), *Monasticon Anglicanum, Supplementis novis adauctum*, vol. i.

Peck's sources for this proposed volume were three: (*a*) the

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Original Register, called *Registrum Premonstratense*, which, to suit the convenience of students, he has systematised and arranged; (*b*) the Duke of Rutland's muniments at Belvoir, of which he has profited largely for Croxton Abbey; (*c*) two or three pieces drawn from elsewhere. He divides his collection into three parts:

(i) Documents concerning the affairs of the English Premonstratensians in general, called *Generalia*, extending, with syllabus &c., to fol. 99 of MS. 4934.

(ii) Documents concerning special English monasteries; the houses being arranged in alphabetical order, extending from fol. 100 of MS. 4934 to fol. 85 of MS. 4935; fols. 86–94 being occupied by a syllabus of these *Specialia*.

(iii) The rest of MS. 4935 (fols. 95 to 231) containing the Croxton Domesday from the Belvoir archives.

With regard to the Croxton documents, a considerable portion of them has been published in Nichols's *History of Leicester*, vol. ii., part i., Appendix, pp. 77–104, and much of the remainder has been used and translated in various parts of the same county history. The present *Collectanea* are concerned, therefore, only with sections (i) and (ii): the documents in MS. 4934 and MS. 4935 which Peck copied out, apparently about the year 1733, from a certain *Registrum Premonstratense*, which, although systematised and arranged, is obviously fully transcribed.

The Museum became possessed of these Peck transcripts in a very simple manner. Upon the death of the antiquary most of his manuscripts were purchased by Sir Thomas Cave. These monastic collections were placed by him in the hands of Dr. Andrew Gifford, one of the sub-librarians of the British Museum, for examination and arrangement. At the beginning of the first of these five volumes (MS. 4934) Dr. Gifford has inserted a memorandum, dated 14 May, 1779, setting forth how they found their way into the

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national library. Having put them in order for Sir Thomas Cave, Dr. Gifford, recognising their value for English monastic history, pressed Sir Thomas to allow them to remain among the Museum collections. He could, however, obtain no definite promise from their owner, and had to be content with a reply to the effect that 'probably some time or other they would come' to the library. For many years they remained under Dr. Gifford's care at the Museum, but in the year 1777 the owner called for them and took them away. Sir Thomas died the year after their removal, and his son, in answer to the librarian's renewed request that these collections might be given to the nation, handed them over to him. Dr. Gifford's opinion as to their worth is recorded in the note already mentioned. 'They are,' he says, 'a most valuable and almost inestimable collection. If the gentlemen at Rome, who have been some years composing the history of the Premonstratenses, knew of them, doubtless they would consult and insert them, having made great inquiries after them some years ago.'[1]

Unfortunately, Peck does not give any indication of the place where the *Registrum Premonstratense* thus transcribed and arranged by him was preserved. This is all the more strange inasmuch as in his other collections he is usually most careful to give the name of the owner of every manuscript he copied. In this case, however, although the exact folio of the Register is always carefully noted—so carefully, indeed, that it is possible to re-arrange the MS. according to its old plan—still no indication is given anywhere by which to discover where the original was to be found even in Peck's time, still less, of course, where it is at the present day. As no reference whatever is made by the antiquary to ownership,

[1] Dr. Gifford probably here refers to inquiries made on behalf of the Premonstratensian historian C. L. Hugo, whose great collection for the history of the Order was published in 1734-6, in two large folio volumes, under the title: *Sacri et Canonici Ordinis Præmonstratensis Annales.*

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where he is generally so careful to state it, it seems not an improbable conjecture that the volume may have been his own property at the time he copied it.

In default of the original MS. it has been necessary to depend entirely upon Peck's transcript for all documents marked P. in the present volume. This has been an obvious disadvantage, as a reference to the MS. text might have cleared up several points in which the transcript is defective or obscure; it would also have shown whether some obviously wrong constructions were the fault of the original scribe or of the transcriber. It is true that Ayscough, in the preface (p. ix) to his *Catalogue of Additional MSS.*, writes that Peck's five manuscript volumes 'by all lovers of antiquity will be esteemed an inestimable acquisition, being transcribed with such exactness as to be nearly of equal authenticity with original papers.' In the documents here printed there will be found many examples of not inconsiderable errors (*e.g.* pp. 11, 14, 41, 56, 57, &c.), which will force the reader somewhat to modify this judgment. Although, of course, it is now impossible to say with certainty that they are errors of transcription, in some cases it is practically certain. Thus Peck frequently, if not generally, writes *hujus* for *hujusmodi*, misreading the contraction (cf. pp. 49, 65, 66, &c.). In the answers to questions proposed in the Visitation of 1478 (No. 99), which will be printed in the second volume, Peck had originally written, in the answers which he numbers 5 and 12, 'fundatum *erat*' and 'hab*ent*': this he has altered to *est* and hab*et*. It may, however, be gathered from certain extracts in Additional MS. 6118, that the former are the true readings, and that the latter were adopted by the antiquary to suit the arrangement he had devised. In one case it is impossible to believe that the original scribe, who was no doubt familiar with the Vulgate, could have written: 'non Arabus in primogenito Boois' for the

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text 'non arabis in primogenito bovis' (p. 254). This is pointed out, however, without any wish to detract from the due merit of Peck's collections, or by way of carping at one from whose labours we derive so much advantage, but only to give the reader warning as to the drawbacks that somewhat detract from the value of these transcripts.[1]

(2) *The Original Register in the Bodleian* (MS. Ashmole 1519). The second source from which the collections here printed are taken is, as already indicated, a manuscript Register now in the Bodleian Library. MS. Ashmole 1519 is an original Register of the acts of Bishop Redman, himself a Premonstratensian; and records the visitations he made and other business transactions he had with the Order in England during the long period at the end of the fifteenth century when he was practically the superior. It had been supposed by many that this Ashmole MS. was really the original *Registrum Premonstratense* from which Peck's transcript had been made, although in 1839 Mr. Thomas Wright, in editing a paper from the Peck collection for the Camden Society, describes it as from 'a modern copy from a MS. not now known.'[2] When, however, the Royal Historical Society acquired a transcript of the Oxford MS., and it became possible to compare it carefully with Peck's volumes, it was at once apparent that the two were entirely different, although evidently possessing some connection one with the other. In point of fact, a careful examination of the two volumes leaves little room to doubt that the original from which Peck copied his documents and the Oxford MS. were parts of the same general Register.

[1] Addy, in his *History of Beauchief* (pref. p. iv), says that Peck's transcript has furnished him 'with matter of the greatest interest.' He also notes that he has been unable to discover where the original MS. which Peck copied was now to be found.

[2] *The Political Songs of England from the reign of John to that of Edward I.*, pp. 160–179.

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When put together, then, the two parts furnish a fairly full record of the Order in England in the fourteenth and fifteenth centuries. Moreover, it would appear more than likely that both volumes were in reality the work of Bishop Redman. Both certainly were in some way or other connected with him, since the records of his visitations are to be found in both. No single document, however, is repeated in the united collection; the full Register requiring both manuscripts to make it complete. It would seem not improbable that in the first part, which we know now only in Peck's transcript, the bishop had gathered together copies of early documents mainly regarding the relations of the mother-house at Prémontré with the English abbeys. The earliest document is a letter dated 1291, and written to England by the abbot of Prémontré, and the last document concerns the election of Edmund Greyne as abbot of Hales Owen on July 4, 1505. At the close of the fifteenth century the same MS. records several visitations by Bishop Redman, thus proving its connection with him. The Ashmole MS. then takes up the story of his administration, and is rightly known as 'Redman's Register,' as it concerns his work for the Order almost exclusively from 1474 to 1505. Whilst recording some few early documents—probably copied into the volume for easy reference, as precedents—it is mainly occupied by the account of the visitations, &c., made by the bishop as vicar of the abbot of Prémontré; those in the first volume being supplementary to these. It may, therefore, with some probability be conjectured that the lost original of Peck's transcript was not very dissimilar in character from the present Ashmole MS. 1519.

As regards this original part of Redman's Register, Black, in his *Catalogue of the Ashmolean MSS.*,[1] writes thus: 'A valuable

[1] Oxford, 1845, coll. 1419-20.

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folio MS., on paper, written in a small character, at different times; in a miserable mutilated state; it having been stained and almost rotten with damp throughout, the two first leaves having almost perished, and small fragments only remaining of the two last, when Ashmole caused it to be newly bound. . . . The contents of this volume are highly curious and valuable; but too numerous to be particularly specified in this place.'

Addy also, writing of Beauchief, says of this Ashmole MS.: 'The volume itself is of great historical value. Fosbrooke used it largely in the compilation of his *British Monachism*, and it is noticed, *passim*, in the account of Premonstratensian abbeys in the *Monasticon*. I wonder that a volume of such extraordinary interest has not long ago been published; for it gives a better account of monastic life in England during the years which it covers than, perhaps, any other record; and that, too, at a period when English history requires much elucidation.'

There is no record of when or how the volume came into the possession of Ashmole. In 1697, when the *Catalogus Angliæ* was published, it was already among his MSS. In 1642, however, Gervase Holles transcribed from it certain lists in a volume now in the British Museum (Add. MS. 6118), and the old Register was then in the possession of Sir Wingfield Bodenham. This is practically all that is known about it. Since it has been in the Bodleian it has furnished some material to local antiquaries interested in the history of certain houses. In Nash's *Worcestershire* (Appendix, xxxix–xl), for example, there are several pieces regarding Hales Owen printed from this volume, but antiquaries have as a rule been deterred by the character of the volume from making much use of it. In Pegge's account of Beauchief Abbey, for instance, there is a letter from a William Huddersford, dated 'Trinity College, Oxon. Feb. 15, 1753,' addressed to Pegge

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respecting this MS.[1] In this he says: 'The book is but in a bad condition, and the ink so much altered that it is very difficult to make anything out. I have therefore rather delineated than wrote what I found there.'

A minute examination of the MS., made for the purpose of this volume, has furnished one or two items of information which are not uninteresting. The Register consists of 162 folios of paper 16¾ inches by 8 inches. The whole is much damp-stained, the first twenty-five leaves and the last four or five being considerably damaged. The writing is mainly in one hand, entered at different times and under various circumstances, and it sometimes shows marks of considerable haste. It is not a Register in the sense of being a volume into which documents were systematically and carefully copied by a clerk; but it is evidently the actual book into which the bishop's notes and doings were entered at the time. This supposition is borne out by the paper used, which is not of one kind, for no less than five different water-marks are to be seen in the 162 leaves. Most probably the quires of paper were bought when needed, and the entries were no doubt originally intended as rough though complete notes, to be afterwards copied fairly and with all necessary corrections into a proper Register. Some of the pages were naturally at first left blank, and on many of these roughly written documents and drafts with corrections have apparently been subsequently written. The regular records, as has been already said, are mostly in one hand. From folio 50 it appears that the penman was R. Bedall; from folio 58 that he was Bishop Redman's chaplain; from folio 155 that he was a Premonstratensian canon; and from folio 69 that he was prior of Shap Abbey and the Visitor's associate in his journeys and visitations. In the Latin of these records there are many and obvious slips which

[1] Appendix IV., p. 221.

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the writer did not stop to correct, but which he would not have desired to see reproduced in all the distinctness of modern print. Such mistakes as 'predicte patres reverende,' or the use of 'qua' for 'quam,' are quite common. Capitals, too, are used without any apparent reason, as, for example, 'in hoc negocio Assumpto,' or 'Campanas dicte ecclesie'; but all these mistakes are after all signs rather of the haste in which these notes were necessarily written than of any ignorance on the part of Prior Robert Bedall.

One feature of Peck's transcript must be noticed. It has already been said that the antiquary did more than merely copy the original Register: he arranged it in such a way as to render its contents more accessible to the historical inquirer. To begin with, he sorted the documents and classified them under the heads of *Generalia* and *Specialia*, placing in the first division all records relating to the general history or administration of the Order in England, arranged as far as possible in strict chronological sequence. Into the second division, or *Specialia*, he gathered up all pieces relating to the individual houses and arranged them under their special names, set down in alphabetical order. In this way those who are interested in any special locality or abbey are able to turn at once to the material they desire to consult. On consideration and consultation for the purpose of this edition of the MSS., Peck's arrangement was thought to be so useful that not only has it been determined to leave it, but to treat the Ashmole Register upon the same system, and to classify the documents contained in it under the same two headings, placing them in their proper position with those copied by Peck. The present volume contains the documents—163 in number—from both collections classed under the head of *Generalia*. This has been subdivided, for convenience of consultation, into six sections: I. Relations between Prémontré and the English Houses; II.

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Documents relating to Elections; III. Provincial Chapters; IV. Visitations; V. Forms of Letters, Citations, &c.; VI. Miscellaneous.

In printing these papers they have been regarded from the point of view of history rather than from that of any science of language. For philological purposes the very circumstances under which the Ashmole documents were drawn up make them of as little import as Peck's seventeenth-century transcripts. For this reason no attention has been paid to the capital letters of the MS., or to the indiscriminate use of the *u* and *v*, and whilst attention has been called in the notes to certain necessary corrections in the text, obvious slips and mistakes have been rectified throughout.

Something must now be said about the bishop from whose Register the documents here published are taken, and who in all probability collected the more ancient papers as precedents to guide him in the administration of the English Province of the Premonstratensian Order.

Bishop Redman, a native of Cumberland, entered the Order in the house of Shap, of which he subsequently became abbot about 1459. Shap Abbey was situated only a few miles from Levens, his birthplace, and it was an important house, with ample revenues. In 1478 Redman was nominated by the abbot of Prémontré his vicar in England. By this time he had already been bishop of St. Asaph for ten years, although he still continued to hold the abbacy of Shap with full jurisdiction, and spent much of his time in the practical government of his house. Redman was evidently a man of great energy and determination. He found the cathedral church of his see of St. Asaph a mere heap of ruins, in which state it had remained since Owen Glendower had destroyed it in 1408. He set to work to restore it, and when, in 1496, he was translated to Exeter, he left it

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substantially as it appears to-day. In 1501 he was again translated, to Ely, and he died at Ely House, Holborn, on August 24, 1505. Practically during all his long episcopate, extending over thirty-seven years, Redman continued to exercise the office of Visitor of his Order in England; and the record of his work is to be found in these two volumes of his Register now published. That he continued to hold the abbacy of Shap after he became bishop, and that not merely *in commendam* but as the governing superior, is a fact quite out of the ordinary course and somewhat difficult to explain. The only suggestion I can offer is that, in view of the impoverished state of his first diocese and of his determination to rebuild his cathedral, he was allowed to retain the well-endowed abbey of Shap. His continuance to the close of his life in the office of Visitor of the English Province of Premonstratensian Canons is evidence that he had the confidence of the authorities at Prémontré, and of his own brethren in England.

We may now consider a few of the main features in the history of the English Premonstratensians as it appears in the documents printed in this volume. The first, and indeed in many ways the most important, point illustrated by these papers are the relations of the English abbeys with the head house of the Order at Prémontré. The documents concerning this are to be found in the first section. Although, as we have seen, that abbey had very little direct share in planting the English branch of Premonstratensians, it still claimed, by the rule of St. Norbert, to be something more than a head or chief house. Its abbot demanded the right to exercise authority over all houses of the Order, and to occupy the position of general superior over all other abbots. In this the claims of Prémontré were similar to those of Cîteaux and Cluny in regard to the Benedictine houses of their respective Congregations.

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The case of the English Premonstratensians provides us with a good illustration of the almost necessary difficulties and inconveniences which in practice existed in regard to these international Congregations, and of the friction which at times at least prevented the smooth working of such a system. Apart from the obvious difficulty which must be experienced by any foreign superior, of understanding the temperament and peculiar needs of his English subjects, national complications were always possible, and the religious in this country were frequently forced to make choice between obedience to the laws of their country and the duty they owed to the foreign heads of their Order. We may premise that, just prior to the date of the first of the documents here printed, the Order, desiring to stand well with the king, Edward I., and in return for his benefactions, made him a *Confrater* in the general Chapter of 1290 and promised him a full share in all suffrages and good works.[1]

From the English canons Prémontré claimed three things: regular attendance on the part of the abbots at the annual general Chapter, held at the mother-house; the appointment of the visitor to examine and report to the abbot-general as to the state of the houses; and the right to tax the affiliated houses for the benefit of the Order in general and Prémontré in particular. It was this last demand which, in practice, caused many difficulties and led to many misunderstandings. Our documents, indeed, commence with a quarrel on this score in full swing. Adam de Crécy was abbot of Prémontré from 1304 to 1327, and the result of his battle-royal with the English suffragan abbots on the subject of subsidies was ever after considered as the ruling precedent, at least in this country. The English abbots, acting on a royal prohibition against any such payments

[1] P. R. O. Exchequer of Receipts, Liber A, fo. 170.

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to foreign superiors (No. 1)—which, by the way, they do not seem to have much misliked—had been for some time defaulters, when, in 1310, Abbot Adam de Crécy summoned them all to the meeting of general Chapter at Prémontré, and commanded them to bring with them the overdue tallages. On receipt of this citation the abbots met together on 23 July, 1310, and by a joint letter (No. 2), whilst expressing 'due obedience, reverence, and honour' for the abbot of Prémontré personally, informed him that they were quite unable to comply with his orders. A royal prohibition passed by Parliament, they said, prevented them from leaving the kingdom for such a purpose, and were they to disregard this statute they would certainly be outlawed and unable to return to their country. Two of their number were, however, deputed to go over the sea to the meeting of general Chapter, and they were charged to explain more fully the real state of the case, and to show the Chapter that, besides this prohibition against leaving the country, the English law also forbade them to pay any tax that might be imposed upon them by the superiors of the Order abroad.

The abbots of Langdon and Sulby were the two chosen as proctors to represent their English brethren at Prémontré on this occasion; and, fortified by a letter signed and sealed by fourteen English abbots (No. 3), they attended the meeting of Chapter. How they fared does not exactly appear in these papers except in the result. Abbot Adam and the Chapter of Prémontré would listen to no explanation, and issued a decree of condemnation against the English abbots for not appearing in answer to the citation, and for not paying the required subsidy. Their excuses, as set forth by the two delegates, were rejected as unworthy and inadequate; and a sentence of excommunication was passed on all of them, to take effect without further formality if they had not paid all that was due from them by the following

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Easter (No. 4). The English delegates, the abbots of Langdon and Sulby, were ordered moreover, under severe penalties, to publish this sentence of the whole Order in every English abbey before the end of the year (No. 5).

On 18 October, 1310, consequently, these two abbots summoned a general Chapter of the English Province to meet them at Lincoln on 1 December, in the church of the Friars of the Sack (Fratres Saccorum). Besides the attendance of the abbot, each house was, as usual, directed to elect and send a delegate to the meeting, that the affair might be fully known and discussed. The delegates would, they say, personally explain to the Fathers how and for what reasons the Chapter at Prémontré had rejected the excuses they had been charged to give in their name, for not obeying the citation to Chapter and for their continued non-payment of the tallages. In the same assembly they purposed to carry out the orders they had received in regard to the publication of the decree of general excommunication (No. 6). The position was difficult and perplexing; on the one side and on the other there was danger. If the English abbots gave way and paid the foreign demands, they would have to reckon with the law of the land; if they refused or neglected to comply, they were threatened with the displeasure of their superior and the heaviest spiritual penalties. It was really a case of 'the devil and the deep sea'; but it is fortunately not necessary, at any rate for us, to determine exactly which was which.

The English abbots, as we have seen, were to meet at Lincoln on 1 December, 1310; but before that date the king had written a letter to the conveners of the Chapter (No. 8), which somewhat assisted the solution, or at least fortified the English abbots in their resolution to resist. It is not very far-fetched to imagine that some one of the Chapter Fathers had acquainted the king with the

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perilous position in which they found themselves. At any rate, on 10 November, 1310, Edward II., writing from Berwick-on-Tweed, issued letters absolutely prohibiting the levying of any subsidy or tallage on behalf of Prémontré or the payment thereof. His father, Edward I., he says, had already finally dealt with this matter. Knowing that imposts were exacted of religious in England by their foreign superiors, contrary to the intention of the founders of the English houses and to the injury of the realm, in the thirtieth year of his reign he passed an Act of Parliament forbidding any English superior ever again to try to raise such subsidies, under whatever name they chose to call them. By the present letter, therefore, the king desired to remind the abbots of Langdon and Sulby of these enactments, and warned them of the grave penalties they would all suffer if they ignored the statutes of the realm.

The king's monition had its due weight. The Chapter met as arranged at Lincoln, and the Fathers, sheltering themselves behind the authority of the royal letter, determined on a bold course of action. They denied that the abbot of Prémontré or the Chapter could legally claim any tallage from them. They admitted that it had been paid previously, but they claimed that this had been done merely through motives of fraternal charity towards Prémontré, and not because they were in any way bound to contribute to the foreign establishment. In the present case, being constrained by King Edward's distinct prohibition, they unanimously resolved to withstand the claims of Abbot Adam and the general Chapter of the Order as onerous and injurious. They indited a spirited protest against the action of Prémontré, inasmuch as, although the distinct prohibition of the king was made known to him, the abbot had imposed heavy subsidies under ecclesiastical excommunication for refusal to pay. 'We

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therefore,' they say in conclusion, 'fearing prejudice to our houses, and desiring to safeguard their interests from foreign exactions and ourselves from excommunication and punishment, appeal directly to the Holy Apostolic See' for protection (No. 9). Before dispersing, on 2 December, 1310, the necessary formalities for the appeal were gone through in the choir of the Friars' Church, and notaries and proctors were appointed to draw up the needful documents and prosecute the business to a conclusion before the Curia (No. 10).

For the purpose of the appeal, the proctors of the English abbots in the first instance called for copies of all the letters from Prémontré, which had been produced by the two abbots of Langdon and Sulby who had acted as delegates from the abbot and general Chapter. These were produced on 20 January, 1311, at Barlings Abbey, in a certain room called the 'abbot's new chamber.' The record of this meeting is of interest as showing the extreme care that was taken to verify the original documents: a minute description of the subscriptions and of the various seals being given (No. 11). The following day, 21 January, in the abbot's said chamber and in the presence of a notary public, the English abbots constituted William de Kyrkton, canon of Barlings, Robert de Spalding, canon of Croxton, and Robert de Rotheram, canon of Beauchief, their proctors to prosecute the appeal to the Pope. They gave them full power to act, and to get others to act in their name. They engaged to abide by the decision, whatever it might be, and pledged themselves to meet all necessary expenses (No. 12),

The same day William de Kyrkton, named above as first proctor, submitted a draft of his formal appeal. It complained generally of the imposition of subsidies from abroad without the consent of the abbots themselves. It asserted in plain language that the English houses were unduly burdened, and had a right to

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complain that such subsidies were demanded under threat of spiritual censures. Moreover, in regard to visitations the English canons had serious cause to protest. Whilst other provinces were visited yearly by two abbots chosen for the purpose in the district, the abbot of Prémontré, either himself personally or by a commissary, had been accustomed to come over to England with a large train of horses and attendants, and this had been necessarily a source of great expense to the various houses. William de Kyrkton submitted this draft for the criticism and reply of the abbot of Langdon, who by a legal fiction was supposed to be representing the abbot of Prémontré, and he annexed to it a list of papers (No. 13). On 10 March, 1311, the appeal was ratified by all the abbots who had not previously taken part in the business, and the process was launched at the Curia (No. 14). As time went on, however, some of the Order were apparently not entirely satisfied as to the position of hostility to Prémontré definitely assumed by English abbots generally. How far the distrust went it is now impossible to say; but a private letter was certainly sent by the abbots of Newhouse and Croxton to the other abbots of the Midland houses requesting them to convoke a meeting as secretly as possible to discuss the matter (No. 19). On 22 August, also, the same two abbots—who were, by the way, the Visitors of the province in the year 1311—wrote fully to the same Midland abbots explaining the situation and advising a continuance of the appeal (No. 20). The English Premonstratensians were in a serious dilemma. Hence the only apparent and legitimate way out of it was to ask the Holy See to decide, and in this all agreed and guaranteed the necessary funds. They had acquainted the abbot of Prémontré of their attitude and of their appeal. Some of the abbots, however, had not paid the sum at which they were taxed for the expenses of the appeal, or rather had not refunded promptly to the parties who

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had advanced the money for transmission to Rome, so as not to jeopardise their case by delay in the payment of fees. For this reason, as the Visitors explain, it was necessary to make a new apportionment, and all are asked to meet their obligations punctually and without fail (pp. 34–5). It is added, by way of encouraging them to pay cheerfully, that the subsidy demanded by Prémontré was really greater than the tax necessitated by the expenses of the appeal. The sum asked was in most cases 4*l.* 14*s.* from each house; but the costs were mounting up; and already, in the one year, five demands had been made upon the abbeys, and the total had reached no less a sum than 320*l.*, a very considerable amount in those days.

Meanwhile, as far as appears, the Prémontré authorities abroad took no notice of the appeal to the Pope. General Chapter met in the autumn of 1311 and proceeded to declare the English abbots contumacious and rebellious in withholding the payments previously made to the head house and sanctioned by Chapter. These dues, however, it may be remarked, were no longer apparently claimed as a right, but by 'ancient and approved' custom. The abbots of Langdon and St. Radegund were charged by the Chapter under the severest censures to publish, during the solemnity of the Mass, the excommunication pronounced by it against all the English abbots. They were to warn all the canons to have no dealings with the abbots whilst they remained under the sentence, and to declare to the abbots themselves that, under pain of deposition, they must personally appear at Prémontré to answer for their disobedience (No. 22).

Abbot Adam this year, after celebrating the Prémontré Chapter, went to Vienne, where a General Council—the same which sealed the doom of the Templars—had assembled on 16 October. Thence on 10 February, 1311–12, the abbot-general sent the English

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abbots a reminder of his existence and of his determination to bring them back to a sense of their duty. He had been very kind to them, he says in this letter, and had granted them many privileges in former days; but now, as they were all under the sentence of excommunication passed upon them by general Chapter of the Order, he desired to recall all favours previously granted, and he ordered the abbot of Langdon to publish in his name this revocation of privileges (No. 23).

Abbot Adam, however, did not have it all his own way. Pope Clement V., to whom the English had appealed for protection, appointed Cardinal Peter Colonna to act for him as auditor, or judge. On 17 March, the cardinal, being then also at Vienne for the Council, after having listened to the proctors of the two parties, issued a prohibition to the abbot of Prémontré. By this document he was commanded not to do anything in the matter or to issue any sentence while the case was pending, and it condemned him to pay all costs and a further sum in compensation for damage in the event of his disregarding this peremptory admonition (No. 24). Even this, however, does not appear to have made the abbot pause in his endeavour to vindicate what he held to be the rights of the mother-house of the Order. On 14 April, 1312, his agents in England, the abbots of Langdon and St. Radegund, again issued a notice of his excommunication against the recalcitrant English superiors, and further absolved all their subjects from obedience to them (No. 25). They again, according to their instructions, warned the canons generally to hold no converse or communication with any of their abbots so long as they remained under the sentence; and they commanded the priors of the various houses to notify the orders of the abbot of Prémontré to their respective superiors. This sentence was repeated on 30 April, to guard against any plea of ignorance (No. 26).

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It must have been throughout a difficult and anxious position for the English abbots, although in point of fact it is surprising how little appears to have come from the terrible threats and sentences, peremptory citations and judgments, not to name all the censures and excommunications which were flying about. Apparently, conscious of the royal power and protection behind them, the abbots, having launched their appeal to the Pope, could afford to possess their souls in patience and regard the fulminations of their foreign superior as calculated merely to relieve his own feelings without hurting them, so long as their case was pending.

On 6 May, 1312, the English proctors wrote from Vienne, and their letter contained some cheering news. On the vigil of the Ascension one of them had presented to the abbot of Prémontré the formal document of prohibition, above referred to, which was issued by Cardinal Colonna against his proceeding further. Abbot Adam was much upset. In fact the proctors evidently took a little malicious pleasure in reporting that 'he was made so ill from grief and mortification at this unexpected result that he kept to his room for five days and never left his house at all.' The English abbots, they add, need have no fear as to the result. 'Master William de Staping,' the proctor, will certainly gain the cause, provided that '*id abundanter habeat quod oportet*'—which being interpreted means, if he be kept well supplied with money. Already the abbot of Begham had obtained judgment against the abbot of Prémontré for eighty golden florins, and in the general cause the English abbots would long ago have got absolution from the censures pronounced against them from Prémontré had they asked for it. Finally there is no doubt, they say, as they are told frequently by the official, that the said Father Abbot will utterly fail to carry his cause in the Curia, if Master William the proctor lives, and remains to fight for the English. The said William, they add, has

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gained a great reputation in the Curia and is looked upon as 'the very flower of the English nation' (No. 27).

Two days later, 8 May, the above-named William Staping, the agent at Vienne, writes more at length to William de Kyrkton, the general proctor in England of the English abbots. A great deal of money, he admits, had already been spent upon this appeal. The truth is that the proctors of Abbot Adam had promised great sums for the reversal of what had hitherto been obtained in the way of inhibition; but they had failed. There was much still to be done to secure the position, and the agent William does not hope to be able to obtain a full absolution even *ad cautelam* before St. Michael's day. The fact is that new charges have been made against the English by the Prémontré authorities, but the English canons may take it that in the end the abbot will 'get a fall' if he proceed. Further funds, he says, are urgently needed, and he hopes they will be sent him before the autumn is past. There is a rumour that it is not unlikely that, in the General Council then being held, the abbot of Prémontré will lose his exemption from episcopal control, unless he can obtain it again from the Pope and cardinals. To account in some way for the great delay, the agent points out that several of the necessary documents were badly drawn in a legal sense, and matters of importance were even left out altogether. This necessitated recalling them all and again drafting them correctly: all of which had taken time (No. 28).

The final result at the Curia does not appear in the present collection of documents. Peace, however, was restored in some way between Prémontré and the abbots of the English province. On 25 February, 1313–4, Abbot Adam wrote to his agent, the abbot of Langdon, that, as he understood the recalcitrant prelates were anxious to return to their obedience, he might absolve them from the sentences pronounced against them (No. 31). This olive-

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branch was apparently accepted, for a final agreement was arrived at in the general Chapter held in 1316. To end the dispute it was sanctioned that the English abbots, instead of undergoing yearly the danger and expense of a journey to Prémontré for the Chapter, should be represented by the Visitors only and such others as might for some purpose be specially summoned. The abbot of Prémontré might indeed visit the English province yearly if he so desired; but then only his bare personal expenses were to be defrayed by the houses. If he pleased he might depute Visitors to act for him every five years. Further, only necessary collections should be made from the English houses, and these only after they had been approved by the general Chapter and the amount to be charged had been approved by the Visitors. This practically ended the great case. The victory certainly lay with the English, and although some few of the papers in this collection seem to suggest that there were still slight difficulties at times, the principle had been settled once for all and in accordance with the English contention. The Sovereign also evidently kept an eye upon the Order to see that his commands about not taking money out of the kingdom for the use of Prémontré were attended to. So, too, in 1343 the king, who was then of course Edward III., hearing that the abbot of Prémontré was again trying to claim the payment of subsidies, forestalled him by a prohibition. He also ordered the sheriff of Northumberland to see that none of the northern abbots paid the demands.

Thus at the time of this very chapter in 1316, on 8 August, Edward II. gave his orders to Robert de Kendale, constable of Dover Castle, to be on the watch. He was to permit the abbots of Hagneby, Dereham, Langley, and Leyston, 'of the Premonstratensian Order, to pass the sea from the port of Dover to attend their Chapter-general at Prémontré, provided that they carry with

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them no money in the name of *apportum*, *census*, or imposition contrary to the late king's statutes.' The 'like in favour of William, abbot of Langdon, and Brother William, sub-prior of Barlings, of the same Order.'[1]

It must here be noted that the account of these difficulties between the head house of Prémontré and the English abbots, which has been traditional in the Order, is somewhat different from the story we gather from the documents themselves. According to the historians of the Order, Hugo[2] and others, the abbots of the forty-three monasteries then existing in England, Ireland, and Scotland desired to break away from all obedience to the mother-house. 'Isolated by nature and political tendencies,' as one writer says, they endeavoured to drop away from their obedience. 'They made no protest or claim, and had no external quarrel, but they for a long time abstained from assisting at the general Chapter.' Abbot Adam recognised the grave danger, and by his prudent management finally brought the English abbots back to their duty. In view of the papers now for the first time printed in this collection, it will be necessary somewhat to modify the traditional account of the quarrel, as given by Hugo and others, and to realise that it was not the foresight of the abbot of Prémontré, but the logic of defeat, which brought about the concordat of 8 April, 1316, between Abbot Adam de Crécy and the English houses.

It has been already suggested that the collection of early documents about the quarrel between Prémontré and England as to the payment of subsidies and tallages was made by Bishop Redman, when, as Visitor and representative of the foreign superior

[1] Calendar of Close Rolls, 10 Ed. II. p. 427.

[2] Hugo, *Sacri et Canonici Ord. Premonst. Annales*, i. 27–28. Cf. also Taiée, *Prémontré*, p. 105.

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in England, he had to face a threatened repetition of the previous difficulties. The papers were undoubtedly the best precedents to guide him in dealing with the matter. After many complaints that the demand he had made upon the English houses had not been attended to, Hubert, then abbot of Prémontré, wrote a formal protest in 1488 to Bishop Redman. He bade him collect at once what was due and forward it without delay. He threatened the superiors with penalties if they did not comply, in much the same way as Abbot Adam had done a hundred and fifty years before. He further suggested that if the actual cash could not be obtained the equivalent value should be sent in English merchandise. Almost any kind would be acceptable to them abroad, he says, and especially if it took the form of good white cloth suitable for their habits, or a good and sure ambler, as a sure-footed horse, gentle and quiet in its paces, could rarely be found in those parts (No. 47). To this strong remonstrance Bishop Redman replied that he had done his best for Prémontré, and had contrived, sometimes by threats and sometimes by persuasion, to obtain what had been demanded. It was right however, he says, that the abbot of Prémontré should realise once for all that the English abbots do not in any way allow, and never have allowed, the justice of the claim. They allege a general and binding composition made with Abbot Adam de Crecy on the matter, as well as a Statute of the Realm, actually and in so many words, forbidding them to send money over the sea to a foreign superior under pain of treason and forfeiture of goods. The bishop, however, sent the abbot a copy of what the English houses had been wont to give, and he promised to try to procure the white cloth and other things the abbot wanted. Some cloth, he adds, had been sent once before, but it had been captured by pirates (No. 48).

Sufficient, however, and indeed more than sufficient, has been

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said upon this matter, for after all, though important, the money difficulties form really only an episode in the story of the English Premonstratensians as revealed to us in the documents collected in these two Registers. There are to be found in Section II. a variety of papers dealing with the elections of Premonstratensian abbots. Though much is necessarily repeated in the various documents, they furnish the reader with many interesting details, and afford good instances of the care taken to provide fitting superiors. In Section III. the records of a great number of Chapters held in England in the fifteenth century are printed. These, curiously enough, were for some reason or other never celebrated in any house of the Order, but usually in the church attached to some friary. Such papers are useful, but not so important as they might have been had their acts been entered more fully and been possessed of a more legislative character. A good part of the discussions is taken up with the question of the dress of the canons, and it is perhaps not uninteresting to learn that these White canons had at one time adopted *black* habits in England, and had to be recalled to their original colour lest they should be confused with the Black, or Austin, canons (No. 77). The rochet also seems to have caused a good deal of difficulty at various times. Some obtained permission to wear it, and thus of course others wanted it, and so finally its use became general (No. 82). Towards the close of the century the celebration of Chapters became the occasions of a display, or ecclesiastical pageant, on the part of the Premonstratensians. On one occasion Bishop Redman writes round begging all the prelates to bring copes with them to the meeting, so that the procession might possess due solemnity. On another he asks all the abbots to bring their crosiers and other *pontificalia*, as it was intended to make the procession at Nottingham as gorgeous as possible (No. 94).

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Another important matter in the religious life illustrated in Section IV. of this volume is the visitation of the monasteries of the Order during Bishop Redman's time. Much more will appear in the second volume regarding the particular houses; these papers mostly dealing with more general matters in connection with the Visitor's official duties as such. It must in truth be confessed that there was a good deal to correct; but one thing certainly appears, and that is that the Visitor never shirked his duty in any way, and never condoned offences without satisfactory, and indeed frequently severe, punishment of the guilty party. There is very little evidence, I fear, of any revival of studies or learning among these canons, or any great desire to attain to the higher ideals of the canonical rule of life. Still it is always unsafe to take the records of visitations, still more the injunctions made at the time, as complete evidence of the general tone. The very purpose of a visitation is to point out shortcomings and to insist upon reform, and whilst stress is necessarily laid in such documents upon failings, there is, on the other hand, no notice at all of much useful work or of good observance. In the accounts of these visitations we have many records of the journeys made by the Visitor, the rates of progress from place to place, and where he was housed by the way. It is impossible not to be struck with the rapidity with which he frequently moved from one point to another. In relation to these and to the many elections recorded in the Register we have numerous lists of the canons of various houses, but these will find their place in the second volume; our knowledge of the names of the abbots is also greatly increased. A few inventories are preserved, none perhaps of any very great interest, and some English letters, whilst a great number of forms of citation and election, and drafts of addresses at the meetings of Chapters or by the Visitor presiding at a visitation or election, are scattered over

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the Registers and will be found in the fifth section of this volume. On the whole, therefore, I fully believe that not only will these collections add materially to our knowledge about the English White canons, but they will be found not wholly devoid of interest even to those whose studies are not directed along these lines of historical inquiry.

In No. 111, in the last section, the compiler of the Register has collected together a good many beginnings of letters taken from the correspondence of Peter of Blois, whilst No. 159 and No. 160 are two letters also taken from the same source. The same reason, probably, which prompted Bishop Redman to copy them into his Register has induced me to print them in this volume; they are both excellent examples of Peter of Blois' style and excellent in themselves.

It remains for me to thank those who have materially lightened the somewhat heavy labour of preparing these papers for publication. My friend and fellow-worker during many years, Mr. Edmund Bishop, has permitted me the free use of his transcripts and notes, whilst it is not too much to say that without the constant help of my colleague Dom H. N. Birt, both in the preparation of the material and in the correction of the proofs, this volume could hardly have been produced.

ABBREVIATIONS.

P. = Peck's transcript, now in the British Museum, Additional MS. 4934.
A. = Redman's Register, now in the Bodleian Library, Ashmole MS. 1519.
Reg. Prem. = the references given by Peck to the Register copied by him.

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COLLECTANEA ANGLO-PREMONSTRATENSIA.

PART I. GENERALIA.

SECTION I. RELATIONS BETWEEN PREMONTRE AND THE ENGLISH HOUSES.

1. Statute of Parliament 35 Edward I. against Payment of Tallies to Foreign Houses. 1306. A. fol. 50.

(*This document is printed in the Rotuli Parliamentorum, I. p.* 217.)

2. Letter of Excuse to Abbot of Prémontré. 23 July, 1310.

Letter from the majority of the English abbots, excusing themselves for not attending general Chapter, and for not paying tallies; attention called to Act of Parliament inflicting penalties on those so doing.

Reverendo in Christo patri et D. D. Ade, D. g. abbati Premonstratensi et Capitulo Generali, sui devoti et humiles fratres, Thomas, Johannes, J., W., R., Rogerus, etc. de Welbek, de Croxton, de Barlyng, de S. Agatha, de Dala, de Bello Capite, de Hagneby, de Leyston, de Derforde, de Nubo, de Lavenden, Dei patientia, Ecclesiarum abbates, salutem, cum omni obedientia, reverentia debitis et honore. P. fol. 28. (Reg. Prem. f. 39 a.)

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Cum nuper per nos, nos et ceteri confratres nostri abbates Anglie nostri Ordinis universi, ad instans Capitulum generale, collectam Ordinis anni presentis, preteriti et futuri solvituri (sicut litere vestre super premissis in partibus anglicanis demandate cavere videntur) personaliter citati fuerimus; et nos partes exteras adire, nec aliquam collectam solvere, propter inhibitionem illustrissimi regis vobis factam, nullatenus poterimus (prout, per Statutum suum super hoc in Parliamento suo publico editum, cujus copiam penes vos habetis, omnibus constare poterit evidenter) contra quam quidem inhibitionem, si quicquid fecerimus, seu fieri vel attemptari procuraverimus, exules et reipublice inimici reputaremur; sicut per venerabiles fratres nostros de Langedon et de Sulleby abbates, ad vos, vice nostra et omnium abbatum nostri Ordinis Anglie (S. Radegunde et Begham duntaxat exceptis) transmissos, hujus rei veritas plenius poterit edoceri.

Idcirco vestram paternitatem reverendam, prece sedula et devota, humiliter duximus deprecandam, quatenus absentie nostre
f. 28 b. et solutionis dicte tallie non facte cautam (quam || non voluntas nec contemptus facit, immo metus, qui in constantem cadere possit) dignemini, si placet, favorabiliter habere excusatam; ipsaque apud vos justa pariter et sufficiens judicetur.

Damus etiam dictis venerabilibus fratribus nostris de Langedon et de Sulleby abbatibus, vice nostra et omnium abbatum nostri Ordinis Anglie (ipsis de S. Radegunde et de Begham, ut prefatum est, exceptis) ad vos, pro nostra excusatione facienda directis, plenariam potestatem et speciale mandatum in dicto Capitulo generali, pro nobis et nostro Ordine Anglie universo, omnia et singula faciendi, que facere possemus et deberemus, si presentes essemus.

In cujus rei testimonium, sigilla nostra, nomine nostro et omnium confratrum nostrorum nostri Ordinis Anglie abbatum (predictis duobus exceptis) presentibus sunt appensa.

Datum Lincolnie, die Jovis in crastino S. Marie Magdalene, A.D. MCCCX.

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3. Letters of Proxy to Chapter at Prémontré. 23 July, 1310.

Names of abbots and houses in England. Abbots of Langdon and Sulby delegated to arrange about matters concerning the collection of Subsidies, &c.

Reverendissimo in Christo et D. D. Adam, Dei gratia, abbati Premonstrati et Capitulo generali, sui humiles et devoti Fratres Thomas[1], Johannes[2], Johannes[3], Willielmus[4], Richardus[5], Rogerus[6], Walterus[7], Willielmus[8], Johannes[9], Willielmus[10], Alanus[11], Osbertus[12], Willielmus[13] et Willielmus[14], de Newhous[1], de Alnewick[2], de Welbek[3], de Croxton[4], de Barling[5], de S. Agatha[6], de Hales[7], de Dala[8], de Bello Capite[9], de Hagneby[10], de Leyston[11], de Derford[12], de Neubo[13], de Lavenden[14], Dei patientia, ecclesiarum abbates, salutem, cum omni reverentia, obedientia et honore. P. fol. 27. (Reg. Prem. f. 75.)

Ad tractandum, ordinandum, et componendum vobiscum super collecte Ordinis solutione, in defensione privilegiorum nostrorum per nos in posterum (si vobis placuerit) facienda, venerabiles fratres nostros de Langedona et de Sulleby abbates, quos ad vos vice nostra et omnium nostri Ordinis Anglie abbatum (S. Radegunde et Begham abbatibus duntaxat exceptis) destinatos, nostros veros et legitimos facimus, et ordinamus procuratores et constituimus etiam nuntios speciales; dantes eisdem, nomine nostro et omnium predictorum abbatum, sufficientem et plenariam potestatem et mandatum speciale tractandi, ordinandi, vobiscum componendi super predicte collecte solutione et ipsam tangentibus; ratum et firmum habentes, etiam pro nobis et successoribus nostris imperpetuum habituri, quicquid in premissis iidem venerabiles fratres nostri de Langedona et de Sulleby abbates nomine nostro predictorum omnium Anglie abbatum (prelatis duobus exceptis duntaxat) faciendum. Et hoc omnibus quorum interest notescimus per presentes.

In cujus rei testimonium, sigilla nostra, nomine nostro ac f. 27 b.

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omnium confratrum nostrorum nostri Ordinis Anglie abbatum (predictis duobus exceptis) presentibus sunt appensa.

Datum Lincolnie die Jovis in crastino S. Marie Magdalene, anno Domini MCCCX.

1310. **4. Decree of Abbot of Prémontré against English Abbots for not paying Subsidies.**

In order to protect the rights of his Order, as the English abbots have neglected to obey in matter of Subsidies, and as he does not accept their excuses, orders them again, under extreme spiritual penalties, to send or bring the fixed sum within fifteen days after Easter next, &c.

P. fol. 29. (Reg. Prem. f. 75.)

Cum nos, deliberatione prehabita diligenti in nostro generali Capitulo, ordinavimus, pro defensione et tuitione libertatum et immunitatum et jurium nostri Ordinis, contributiones et subventiones faciendas a singulis abbatibus et prelatis nostri Ordinis, quas tenebantur solvere (quia imponebantur sub penis in statutis contentis) in Capitulo generali collectoribus seu receptoribus ad hoc deputatis:

Abbates nostri Ordinis regni Anglie citati, requisiti, et competenter ut dictas contributiones seu subventiones sibi impositas solverent seu satisfacerent de eisdem, et satisfacere seu solvere neglexerint, et adhuc contumaciter negligunt, in defectu et contumacia perseverantes; quod cedit in jacturam et detrimentum libertatum, immunitatum et jurium predictorum:

quia sub dissimulatione transire non possumus nec debemus, cum nullas defensiones seu excusationes sufficienter proposuerint, quare premissa facere minime teneantur:

hinc est quod nos, auctoritate Capituli generalis, ad eorum malitiam convincendam, omnes et singulos abbates nostri Ordinis predicti regni Anglie iterato commonemus (sub penis in privilegiis et statutis contentis, et *sub pena excommunicationis quam ex nunc, prout ex tunc*, in hiis scriptis, in ipsos et in quemlibet ipsorum ferimus, nisi monitioni pariant cum effectu) ut ipsi omnes et

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singuli abbates dicti regni, nostri dicti Ordinis, dictas contributiones seu subventiones sibi impositas, pro tempore preterito in quibus defecerunt, apud Premonstratum afferant, vel transmittant, vel afferri faciant seu assignent priori seu suppriori dicti loci, quos ad hoc (et quemlibet ipsorum) deputavimus, infra quindenam post Pascha || proxime venturam ; alioqui, nos contra ipsos f. 29 b.
et quemlibet ipsorum, ad penas acriores, prout justum fuerit, procedemus. Citantes ipsos et quemlibet ipsorum nominatim, auctoritate dicti Capituli, peremptorio uno edicto pro omnibus et ex causa, ut ipsi ad Capitulum generale proximum compareant personaliter, nobis, super tanta inobedientia responsuri, et super premissis et eadem tangentibus, prout justum fuerit, processuri, et ordinationem nostri Capituli audituri. Precipientes de Langedona et de Sulleby abbatibus hiis presentibus, sub pena excommunicationis late sententie, ut ipsi predictas executionem et citationem infra Nativitatem Domini ad omnes et singulos predicti regni, nostri Ordinis abbates, portent seu portari faciant. Datum ut infra.

5. Mandate from Abbot of Prémontré to Abbots of Langdon and Sulby, concerning unpaid Subsidies. 1310.

English abbots having failed to send customary Subsidies, process has been entered against them by general Chapter, which the abbots of Langdon and Sulby are to publish.

Adam, Dei patientia, Premonstrati abbas, venerabilibus et dilectis in Christo Fratribus de Langedona et de Sulleby abbatibus, salutem et sinceram in Domino caritatem. P. fol. 29 b. (Reg. Prem. f. 75 a.)

Cum, a temporibus retroactis, abbates Anglie tallias sibi et suis ecclesiis impositas solvere non curaverint; et aliquem processum, pro eorum contumacia et inobedientia, in nostro Capitulo generali fecerimus per vos eis omnibus divulgandum;

vobis firmiter et districte precipiendo mandamus, quatenus ad certos diem et locum (quos expediri videritis), abbates Anglie

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omnes et singulos citetis et convocetis, auctoritate nostra, ordinationem et processum nostri Capituli generalis vobis directos eisdem ostensuri, proposituri, et ulterius in omnibus facturi, pro nostri Ordinis libertate, omnia que ipsum negotium predictum exigit et requirit: contradictores et rebelles per censuram ecclesiasticam compescentes.

Datum Premonstrati, A.D. MCCCX, sedente nostro Capitulo generali.

18 Oct. 1310. **6. Mandate from Abbots of Langdon and Sulby to the Abbot of Newbo to summon certain abbots in order to arrange about payment of Subsidies.**

As delegates of their brethren they did their utmost at recent general Chapter, but without success; receiving, on the contrary, a mandate from abbot of Prémontré, whereby they have to summon certain English abbots to appear before them at Lincoln on 1 Dec. next, for the purpose of coming to some arrangement about the payment of Subsidies, and to proceed with severity against absentees. They warn the abbots of Beauchief and Talley that they must then produce their quota towards the delegates' expenses incurred in attending general Chapter, under pain of censure.

P. fol. 30. (Reg. Prem. f. 75 b.)

Willielmus et Henricus de Langedona et de Sulleby, Dei patientia, ecclesiarum abbates, venerabili et dilecto in Christo Fratri abbati de Neubo, salutem et sinceram in Domino caritatem.

Licet nuper, de assensu et voluntate omnium abbatum nostri Ordinis Anglie (duobus tantummodo exceptis) in Capitulum generale proximum preteritum, tanquam nuncii speciales et exculcatores legitime destinati fuerimus, fecerimusque in ipso Capitulo, juxta nostram possibilitatem, omnia et singula que a dictis confratribus recepimus in mandatis, et in hiis effectum optatum nullatenus habuerimus ut vellemus; set mandata diversa a Domino Premonstrati et Capitulo generali receperimus, quorum tenores in quadam cedula presentibus annexa vobis duximus transmittendum:

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idcirco, ipsorum auctoritate, vobis firmiter et districte mandamus, quatenus omnes et singulos prelatos circarie mediane nostri Ordinis citetis seu citari faciatis peremptorie, ac etiam Capitula cujuslibet ecclesie circarie predicte; quod abbates supradicti personaliter, et capitula per procuratorem unum ydoneum et sufficienter instructum, coram nobis compareant, in ecclesia Fratrum Saccorum Lincolnie, die Martis in crastino B. Andree apostoli proxime venturo, omni excusatione et impedimentis postpositis, mandata eis denuncianda et promulganda nobis injuncta plenarie audituri, et super eisdem pro communi Ordinis utilitate tractaturi, finaliter ordinaturi, ulteriusque facturi in omnibus pre || missis et singulis quod ipsa f. 30 b.
mandata exigunt et requirunt; denunciantes omnibus, quod contra absentes acriori modo quo valemus, per censuram ecclesiasticam, procedere nullatenus omittemus.

Et quod in premissis feceritis, nos dictis die et loco distincte et aperte certificetis, per literas vestras patentes, harum seriem continentes.

Vos et Capitulum nihilominus citamus, quod vos personaliter, et dictum Capitulum vestrum per procuratorem ydoneum compareatis, die et loco prenotato, coram nobis; facturi per omnia que superius contineri videntur.

Demandantes omnibus et singulis copiam cedule presentibus annexe, seu eandem, cum literis vestris et super ipsius intellectu; [ut] universi, quos presens negotium tangere dinoscitur, deliberationem competentem valeant optinere, et in ipsius processu efficacius et commodius respondere, die et loco supradictis.

Monentes de Bello Capite et de Tallehu abbates, ut ipsi nobis ad dictum diem de expensis nostris, pro rata portionis sue, eis impositis, pro itinere nostro versus Capitulum generale, satisfacere non omittant. Alioqui procedemus contra eos viriliter per censuram ecclesiasticam, secundum quod dictaverit ordo juris.

Datum apud Langedonam, die S. Luce evangeliste, anno Domini MCCCX.

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Nov. 1310. 7. Citation of certain Abbots by the Abbot of Newbo, to attend a general Chapter at Lincoln.

William, abbot of Newbo, in compliance with mandate of abbots of Langdon and Sulby, cites abbots of Newhouse, Barlings, Welbeck, Dale, Beauchief, Tupholme, and Hagneby to attend a general Chapter; and he warns abbot of Beauchief to produce his quota of the expenses incurred by abbots of Langdon and Sulby.

P. fol. 80 b. (Reg. Prem. f. 75 b.)

Venerabilibus in Christo Fratribus, Dominis de Neuhous, de Barlyngs, de Welbek, de Dale, de Bello Capite, de Tupholm, et de Hagneby, Dei gratia abbatibus; Frater Willielmus, ejusdem patientia abbas de Neubon, salutem et sinceram in Domino caritatem.

Mandatum venerabilium FF. DD. de Langedona et de Sulleby, D. g. abbatum, recepimus in hec verba: [*Tum recitat* (*vide* No. 6), *et progreditur*]

Hujus igitur auctoritate mandati nobis directi, vos omnes et singulos abbates et capitula vestra peremptorie citamus, quod vos prelati personaliter, et capitula per procuratores ydoneos et sufficienter instructos, coram predictis DD. de Langedona et Sulleby abbatibus, dictis die et loco, ut premittitur, compareatis.

Monemus insuper vos abbatem de Bello Capite, ut dictis abbatibus de Langedona et de Sulleby, de expensis suis, vobis et ecclesie vestre nuper impositis, dictis die et loco satisfacere competenter non omittatis.

Datum apud Neubon, die Martis proximo post festum Omnium SS., anno Domini supradicto.

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8. King Edward II. prohibits the levying of a Subsidy by the Abbots of Langdon and Sulby. 10 Nov. 1310.

Edward I., knowing that imposts were exacted of religious houses in England by their foreign superiors contrary to the wish of their founders, enacted in Parliament in the thirtieth year of his reign that no superior in England should in any wise raise such Subsidies. Edward II. renews prohibition under like penalties. Berwick-on-Tweed, 10 November, 1310.

P. fol. 32. (Reg. Prem. f. 76.)

Rex, dilectis sibi in Christo abbatibus de Sulleby et de Langedona, vel eorum alteri, salutem.

Cum celebris memorie D. Edwardus, quondam rex Anglie, pater noster, in Parliamento suo apud Westmonasterium anno regni sui xxx. considerans quod monasteriis, prioratibus, et aliis religiosis domibus et locis in regno et in ceteris terris dominio suo subjectis constitutis, contra voluntatem fundatorum monasteriorum, prioratuum, domorum et locorum eorundem, diverse et graves impositiones ac tallagia insolita per eorum superiores, abbates, priores, magistros, et custodes domorum religiosarum alienigenas plures imponebantur; volensque similiter gravaminibus hujusmodi remedium congruum adhibere;

de consilio comitum, baronum, magnatum, procerum et aliorum nobilium ac regni sui comitatuum ordinaverit et statuerit,

ne quis abbas, prior, magister, custos, seu quivis alius religiosus cujuscunque conditionis seu status aut religionis existerit sub potestate et ditione sua constitutus, censum aliquem per superiores suos abbates, priores, magistros, custodes domorum religiosarum vel locorum impositum, vel inter seipsos aliqualiter ordinatum, extra regnum et dominium suum sub nomine reditus, tallagii, apporti, seu impositionis cujuscunque, vel alias nomine escambii, venditionis, mutui, vel alterius contractus, quocunque nomine censeretur, per se vel alios deferret vel transmitteret, seu deferri faceret quoquomodo.

Nos, ordinationem et Statutum predictum inviolabiliter observari, et gravaminibus et oppressionibus predictis obviare volentes;

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f. 32 b. Vobis prohibemus, firmiter injungendo, ne impositi ‖ ones, census, apporta seu tallagia aliqua ab aliquibus abbatibus, prioribus, magistris, custodibus domorum religiosarum, seu religiosis aliis de regno nostro, ad opus alicujus vel aliquorum religiosorum partium transmarinarum, vel quorumcunque aliorum, sub colore aliquo, exigatis; nec ipsis, ex causa illa, citationes aliquas facere, vel contra ipsos sententias aliquas fulminetis, aut gravamina aliqua inferatis eisdem; seu quicquam contra formam Statuti predicti attemptare aliqualiter presumatis: scientes, quod si secus feceritis, ad vos, tanquam ad Statuti predicti violatores mandatorumque nostrorum contemptores, graviter capiemus.

Teste meipso, apud Berewycum super Tuetam, x. die Novembris, anno iiij. regni nostri.

1 Dec. 1310. **9. Citation of Abbots and Convents of England on occasion of the foregoing Subsidy.**

At Lincoln, the abbots, weighing the fact that they are not bound by right, but only by charity, to contribute Subsidy to Prémontré, and being constrained by royal inhibition from doing so, unanimously resolved to withstand the claims of the abbot of Prémontré as onerous and injurious, and record their protest in writing to the following effect: Edward I. enacted that Subsidies were not to be paid abroad. Notwithstanding such Act, known to the abbot of Prémontré, he imposed heavy Subsidies, under censure for refusal. They, therefore, fearing prejudice to their houses, and desiring to safeguard their interests from foreign exactions and themselves from excommunication and punishment, appeal to the Holy See. Later, the above and others in the friary church at Lincoln, after Letters Patent of the king to the abbots of Langdon and Sulby, following the protest and citation, announced the same to the said abbots in due form.

P. fol. 33. (Reg. Prem. f. 76 b.) In Dei nomine, Amen. Anno ejusdem MCCCX., indictione nona, mensis Decembris intrantis die prima; pontificatus sanctissimi patris et D. D. Clementis, Divina providentia, Pape V. anno vi. congregati personaliter apud Lincolniam in hospitio religiosi

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viri D. abbatis de Revesby, in testimoniorum,[1] viz. magistrorum Thome de Bittrynge et Willielmi de Edynstow, ac fratrum Willielmi de Bollesover et Roberti de Roderham, de Welbek et de Bello Capite canonicorum, et mei notarii subscripti presentia:

Religiosi viri DD. de Neuhus, de Croxton, de Welbek, de Hales, de Dala, de Bello Capite, de Tupholm, de Neubo, de Hagneby, de Tisfelde, de Tallau, de Derham, de Langelee, de Byley, de Alnewyk, de Wenlynge, de S. Agatha, de Alba-Landa, de Egleston, monasteriorum abbates, Ordinis Premonstratensis: ac de Barlyngs, de Lavenden, de Torre, de Derford, de Leyston, de Cokyrsaund, de Heppe, et de Coverham monasteriorum abbates, Ordinis predicti; ac etiam capitula omnium monasteriorum predictorum, per procuratores literatorie constitutos:

Ponderantes et animadvertentes, ut dicebant, aliquo jure se non esse hactenus astrictos, et nisi ex liberalitate eorundem, et ex causa legitima ac per eosdem approbata, ad aliquam contributionem faciendam Domino Ade Premonstrati abbati; et maxime obstante quodam Statuto Domini Edwardi quondam regis Anglie illustris, super hoc in contrarium edito:

de unanimi voluntate eorundem abbatum et procuratorum, expresse consenserunt de resistendo et obviando abbati Premon-
|| stratensi predicto, eo quod idem abbas primum tallagia seu f. 33 b.
impositiones graves et gravissimas eisdem abbatibus, capitulis et monasteriis predictis imposuit, ut dicebant, et imponere nititur in presenti;

quasdam protestationem et provocationem in scriptis redactis, nomine suo et quolibet eorundem, ac pro eis et eorum quolibet, ac etiam capitulis suis et monasteriis, ac rebus et bonis sibi, capitulis et monasteriis suis spectantibus; necnon pro omnibus eis adherentibus et adherere volentibus;

per dictum abbatem de S. Agatha (quem dicti abbates et procuratores nomine dominorum suorum et suo constituerunt sue

[1] So in Peck's transcript: read *testium*.

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vocis organum) interposuerunt publice in scriptis, sub hac forma verborum:

In Dei nomine, Amen. Nos de Neuhous, etc. monasteriorum, abbates, Ordinis Premonstratensis; ac nos venerabilium virorum de Barlyngs, etc., monasteriorum abbatum, ejusdem Ordinis; necnon capitulorum omnium et monasteriorum predictorum [procuratores]; mandatis, monitionibus canonicis venerabilis patris Ade, miseratione Divina, abbatis Premonstrati, juxta canonicas sanctiones et regularia instituta (prout artati sumus) velle reverenter in omnibus obedire:

Ceterum celebris memorie Dominus Edwardus olim rex Anglie illustris, certa consideratione motus, de unanimi comitum, baronum, et aliorum procerum et comitatuum regni sui consensu, in suo Parliamento dudum statutum, et pro Statuto firmiter edidit observandum; *ne quis abbas*, etc. [*Tum recitat, ut supra* (*vide* No. 8), *et progreditur*]

Non obstante Statuto predicto (de quo dicto domino abbati et suis commissariis ad plenum innotuit; ad cujus observationem sub gravibus penis sumus vehementer astricti) venerabilis pater abbas Premonstrati predictus (penas et jacturas monasteriorum
f. 34. nostrorum || quas ex Statuto predicto de facili incurrere poterimus, non considerans vel attendens) tallagia seu impositiones graves (consensu prelatorum dicti Ordinis, maxime abbatum regni Anglie, et ordine vel solemnitate que in hac parte requiruntur penitus pretermissis; absque causa rationabili quacunque); nobis et monasteriis nimis voluntarie imposuit de seipso, sicut dicitur; et de iisdem tallagiis seu impositionibus levando nobis et monasteriis nostris, multipliciter comminatur;

Nos igitur abbates predicti, metuentes ex impositione predicta, ac comminationibus abbatis prefati et aliis verisimilibus causis et probabilibus conjecturis, dictis monasteriis nostris et nobis prejudicium possit generare in futurum;

volentesque ob hoc monasteriorum nostrorum capitulorum et conventuum predictorum indempnitati providere: ne dictus D.

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abbas Premonstrati, vel Capitulum (quod pretendit) generale, aut quivis commissarius seu commissarii ab eisdem vel altero ipsorum deputatus vel deputati auctoritate, mandato, seu precepto, vice vel nomine ipsius abbatis Premonstrati vel Capituli generalis predicti, in prejudicium vel gravamen personarum nostrarum et status nostri, seu cujusvis nostrum, aut monasteriorum predictorum, quicquid de cetero faciat aut faciant, attemptet vel attemptent, faciat aut faciant aliqualiter attemptari, nos abbates predictos, vel quoscunque alios nobis in hac parte adherentes seu adherere volentes hac occasione, ab administratione nostra ammovendo, deponendo, seu alias puniendo, suspendendo, excommunicando, interdicendo sententiam aliquam suspensionis, excommunicationis, interdicti, aut depositionis, vel alteriusmodi legendo, publicando, denunciando, demandando, legi, publicari, vel denunciari faciendo, citan || do, sequestrando, seu quovis alio modo gravando; f. 34 b.

Sacrosanctam Sedem Apostolicam pro nobis et monasteriis nostris predictis, ac nobis adherentibus et adherere volentibus, provocamus et appellamus in his scriptis et Apostolos petimus, quatenus ad hoc de jure sumus artati:

protestantes nos velle in eventu legitimi gravaminis iterato appellare et Apostolos instanter petere cum effectu;

protestantes etiam nos istas provocationem et appellationem velle, sub hac forma seu competentiori, cuilibet cui intererit notificare, innovare, corrigere, et emendare, easque prosequi cum effectu pro loco et tempore oportunis.

Ac paulo postea eadem die iidem abbates et procuratores predicti, in testimoniorum[1] predictorum ac D. Rogeri de Swynsheved capellani, Walteri de Benyngton clerici, et mei notarii infrascripti presentia, in Domo fratrum Saccorum Lincolnie, viz. in choro ecclesie sue, coram religiosis viris DD. de Langedona et de Sulleby abbatibus, Premonstratensis Ordinis, constituti,

post quoddam Breve regium, predictis abbatibus de Langedona et de Sulleby directum, et ibidem per quendam ex parte regis,

[1] So in Peck's transcript: read *testium*.

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ut dicebat, eisdem abbatibus presentatum et traditum [*cujus tenor superius scribitur*, No. 8],

predictas protestationem et provocationem ut predicitur, prius interpositas per D. abbatem de S. Agatha supradictum (quem dicti abbates et procuratores, ut premittitur, sue vocis organum ad hoc constituerant) eisdem abbatibus de Langedona et de Sulleby notificarunt publice et expresse in forma suprascripta.

Supra die vero crastino, viz. secundo Decembris, anno, indictione et pontificatu supradictis, abbates et procuratores antedicti, in hospitio abbatis de Revesby predicti, de resistendo
f. 85. et obviando domino abbati Premonstra || ti, ut prius, unanimiter consenserunt.

Et parum postea, in choro ecclesie fratrum Saccorum, in presentia abbatum de Langedona et de Sulleby, ac mei notarii publici infrascripti, et testimoniorum,[1] viz. magistrorum Thome et Beryngarii, Roberti Cantuarie, et Willielmi de Ednestowe clericorum, constituti, per predictum abbatem S. Agathe (quem sue vocis organum constituerunt) predictas protestationem et provocationem innovarunt in scriptis, et etiam ipsis abbatibus de Langedona et de Sulleby supradictis notificarunt, sub hac forma :

In Dei nomine, Amen. Nos de Neuhous, etc., monasteriorum abbates, Ordinis Premonstratensis, nomine nostro, et conventuum nostrorum, et aliorum nobis in hac parte adherentium et adherere volentium, infrascriptas protestationes, provocationes et appellationes emittimus, facimus, et interponimus, sub hac forma.

In Dei nomine, Amen. Nos de Neuhous, et ceteri abbates predicti, coram vobis tabellionibus infrascriptis, et in presentia testium subscriptorum, palam et publice protestamur,

Nos, nomine nostro, monasteriorum nostrorum et conventuum predictorum, mandatis, monitionibus et preceptis canonicis venerabilis patris domini, miseratione Divina, abbatis Premonstrati, juxta canonicas sanctiones et regularia instituta (prout artati sumus) velle reverenter in omnibus obedire :

[1] So in Peck's transcript : read *testium*.

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Ceterum, cum abbates seu prelati Ordinis predicti nullo jure fuerint hactenus, vél in presenti sint artati, nisi pro libitu voluntatis sue et consensu eorum super hoc prius ex certa causa ab omnibus prelatis predictis approbata requisito et habito, aliquam contributionem D. abbati Premonstrati faciendam;

Et nihilominus celebris memorie D. Edwardus, D. g. || dudum rex Anglie illustris, certa consideratione motus, de unanimi comitum etc. regni sui consensu, in suo Parliamento dudum statuit et pro Statuto firme edidit observandum, ne quis abbas etc. [*ut supra in prohibitione regia*, No. 8]. f. 35 b.

Audito et a nonnullis intellecto, quod venerabiles patres, Dei patientia, abbas et capitulum Premonstrati, tallagia quedam indebita, a dictis prelatis, contra voluntatem eorum et assensum, absque causa rationabili quacunque ab eisdem approbata, pro juribus exigere nitebantur (de quo dictis D. D. abbati et capitulo, suisque commissariis, ad plenum innotuerint) ad cujus observationem sub gravibus penis sumus vehementer astricti;

venerabilis pater, miseratione Divina, abbas Premonstrati predictus libertates et immunitates ecclesiarum nostrarum, penas, jacturas monasteriorum nostrorum, quas ex Statuto predicto de facili incurrere poterimus, non considerans vel animadvertens; tallagia, etc. ut supra.

Nos igitur abbates predicti metuentes, etc. volentesque, etc. [*ut supra, usque ad*, pro loco et tempore opportunis, p. 13].

Acta sunt hec Lincolnie, anno, indictione, mense, diebus et locis, ac pontificatu supradictis, testibus superius notatis.

Ego Adam Antoyn de Beckyngham, clericus Lincolnie diocesis, et publicus auctoritate imperiali notarius, premissis omnibus et singulis una cum testibus predictis presens interfui, et ea sic fieri vidi et audivi, et in publica forma redegi, meoque signo consueto signavi rogatus.

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Undated: †1310.

10. Appeal to Holy See against Adam, Abbot of Prémontré, and his Chapter concerning Subsidy, by Roger Heverburg, Proctor of Abbot and Convent of Begham.

Though the Canons forbid bishops to burthen subjects with exactions, yet abbot of Prémontré has levied a heavy Subsidy on the English houses of the Order, without reasonable cause or Apostolic authority, and has issued sentence of excommunication against those presuming to withstand him; alleging defence of rights of the Order, &c. Appellants reject this as frivolous and untrue; hence appeal to Holy See.

P. fol. 41. (Reg. Prem. f. 80.)

In Dei nomine, Amen. Coram vobis magistro Johanne notario publico, propono ego Rogerus de Heverberg, clericus, procurator religiosorum virorum abbatis et conventus monasterii de Begham, Ordinis Premonstratensis, Cicestrie diocesis; quod,

licet in canone caveatur expresse, ne subditos suos talliis et exactionibus episcopi (neque, per consequens, ceteri inferiores prelati) gravare presument; presertim absque manifesta et rationabili causa, et Summo Pontifice inconsulto (cujus interest omnibus utilibus providere), et etiam dicat Apostolus, *non debent filii thesaurizare parentibus, sed parentes filiis*[1]; quare multum longe a paterna pietate videtur, si prepositi subditis suis graves existant, quos in cunctis necessitatibus pastores deberent more [paterno] fovere, canone referente:

Tamen reverendissimus pater, pater abbas Premonstrati, propria et quorundam ductus impudentia, omnibus et singulis subditis suis, abbatibus, Ordinis Premonstratensis, regni Anglie (e quibus dominus abbas de Begham numeratur) in eorum bonis (que sibi et pauperibus deputantur) tallias seu collectas, et valde graves, et sine omni manifesta et rationabili causa, et absque Sedis Apostolicæ auctoritate, sibi applicandas, pro sua voluntate, imponere et exigere jam presumpsit; in eos omnes et singulos, qui in solutione illicite exactionis hujusmodi statuto termino deficerent, ut ejus verbis utar, *ex nunc et ex tunc excommunicationis*

[1] 2 Cor. xii. 14.

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sententias promulgando ; ipsos nihilominus, per de Langedona et de Sulleby monasteriorum abbates, ejusdem Ordinis, Cantuarie et Lincolnie diocesis (quos super hoc executores deputaverat) peremptorie evocando, quod in proximo Capitulo personaliter comparerent, || sibi super hoc responsuri et juri parituri. f. 41 b.

At vero, ad tante presumptionis audaciam palliandum, pretendit se pro defensione et tuitione libertatum, immunitatum, et jurium sui Ordinis, hoc egisse; et quod ejus predecessores, patres abbates Premonstrati qui fuerint pro tempore, tallias et collectas hujusmodi in suo Capitulo generali per eos indictas, in dictos abbates et eorum predecessores veluti sibi subditos, consueverant nonnunquam, pro sue voluntatis arbitrio, exercere; quod sibi ad excusationem aliquam nec sufficere nec perficere debet.

Tamen, quia causa impositionis hujusmodi (quam sub colore defensionis predictorum pretendit) non nititur veritate, eodem quidem patre in presentiarum,[1] super illo, ut in re communi ipsius Ordinis, a quoquam nullatenus impetito (tum propter rationes premissas, tum quod hujusmodi predecessorum suorum insolentiam, que per privatam consuetudinem, que potius coruptela dicenda est, palliatur) cum gravamen ecclesiis inducere dinoscatur, est frivola merito reputanda, nec eidem patri jus aliquod prestat talia exercendi, cum in illo magis practibilis sit offensa, per quos ad excusandas excusationes in culpis delinquendi auctoritas usurpatur.

Unde ego procurator antedictus, ex hiis et eorum quolibet, per predictum patrem, prefatos dominos meos, et ipsorum nomine, indebite me pergravari ab eodem parente, et ab omni inde processu habito, eorundem dominorum meorum et omnium sibi in hac parte adherentium et adherere volentium nomine, infra decem dies postquam hec ad meam pervenerunt notitiam, Sedem Apostolicam in hiis scriptis appello et Apostolos a vobis notarie cum instantia mihi, ut juri satisfaciam, dari peto: statum dictorum dominorum meorum et sibi adherentium et adherere volentium, res et possessiones suas, Sedis Apostolice protectioni subjiciens sacrosancte.

[1] So in Peck's transcript.

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20 Jan. 1310–11.

11. Complaint of Abbots and Convents of England on occasion of aforesaid Subsidies.

On 20 January, 1310–11, certain abbots, named, met in the abbot of Barling's room, called the New Chamber, and received two letters from the abbot of Prémontré, whose seals are minutely described. They demanded copies from the presenter, the abbot of Langdon. Petition granted.

P. fol. 86. (Reg. Prem. f. 78.)

In Dei nomine, Amen. Anno quidem ab Incarnatione secundum cursum ecclesie Anglicane MCCC. [*sic*] mensis Januarii die XX. constitutus personaliter religiosus vir F. Willielmus (qui se dixit abbatem de Langedona) in quadam camera abbatis de Barlyng que vocatur Nova Camera, in presentia religiosorum virorum de Neuhous, de Welbek, de Croxton, de Barlyng, de Tupholm, abbatum Ordinis Premonstratensis, ac mei, notarii publici infrascripti, et aliorum testium subscriptorum ;

quandam literam, sibi et abbati de Sulleby, ejusdem Ordinis, per dominum abbatem Premonstrati et Capitulum ejusdem Ordinis generale, ut asseruit, directam ; primo :

ac postmodum, aliam literam sibi et dicto abbati de Sulleby, per eundem D. abbatem Premonstrati, ut asseruit, directam ;

supradictis de Neuhous, et ceteris abbatibus, ex parte dictorum abbatis Premonstratensis et Capituli generalis, presentavit et exhibuit.

Que quidem prima litera signata fuit quodam sigillo rotundo, et cera viridi ; et sedebat in medio sigilli, quasi in cathedra, quedam ymago ad similitudinem cujusdam episcopi, habens manum dextram elevatam, quasi ad benedicendum ; et in manu sinistra tenebat baculum pastorale ; et scripta erant hec duo verba SANCTUS . AUGUSTINUS . ex utroque latere ymaginis, quasi in medio dicti sigilli, viz. ex dextero . SANCTUS . et [a] sinistro AUGUSTINUS . Cujus sigilli circumferentia talis est, SIGILLUM . ABBATUM . PREMONSTRATENSIS . CAPITULI.

Et alia litera signata fuit quodam sigillo longo et cera viridi ;

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et sedebat in medio sigilli, quasi in cathedra, quedam ymago ad similitudinem abbatis, habens in manu dextera baculum pastorale, et in manu sinistra quemadmodum [1] librum ante pectus suum. Cujus sigilli circumferentia talis est, SIGILLUM . ABBATIS . PREMONSTRATENSIS.

Quibus vero literis sic presentatis et exhibitis, constitutus personaliter (coram sepedicto abbate de Langdona; sub anno, mense, die et loco supradictis, in mei notarii publici infrascripti, et testimoniorum [2] subscriptorum presentia) Fr. Willielmus de Kyrkton, canonicus de Barling, Ordinis supradicti, ac procurator supradictorum religiosorum virorum de Neuhous et ceterorum abbatum (de cujus procuratorio mihi notario infrascripto constabat ad plenum). f. 36 b.

Copias predictarum literarum incontinenti, ab eodem abbate de Langedona, petiit cum effectu.

Et idem abbas de Langedona predictas literas ad transcribendum et copiandum Fr. Willielmo tradidit. Qui, mihi notario infrascripto sacramento prestito, coram testibus subscriptis, injunxit et rogavit, ut ipsas easdem literas admitterem, viderem, legerem, palparem, examinarem, et de eisdem fidelem collationem facerem, et ipsas in forma publica redigerem.

Cujus vero prime litere tenor talis est. *Cum nos, deliberatione prehabita diligenti* [*ut supra*, No. 4].

Item tenor alterius litere talis est. *Adam Dei patientia, &c.* [*ut supra*, No. 5].

[1] So in Peck's transcript: read *quemdam*.
[2] So in Peck's transcript: read *testium*.

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21 Jan. 1310–11.

12. Procuratorial Letters to William Kyrkton, Robert Spalding, and Robert Rotherham to prosecute the appeal against Subsidies in the Roman Curia and elsewhere.

Certain abbots, meeting in abbot of Barling's chamber, appointed the above-named canons as their procurators, giving them full powers to act or get others to act in their name in the matter under dispute: engaging to abide by the result, and to meet the necessary expenses on the security of their possessions.

P. fol. 87. Reg. Prem. f. 78 b.)

In Dei nomine, Amen. Anno ejusdem ab Incarnatione secundum cursum ecclesie Anglicane, MCCCX., indictione IX., mensis Januarii die XXI., viz. XII. Kal. Feb., in mei notarii publici infrascripti et testimoniorum[1] presentia, constituti personaliter religiosi viri de Neuhous, de Welbek, de Croxton, de Barlyngs, de Thupholm abbates regni Anglie, Ordinis Premonstratensis, in camera ipsius D. abbatis de Barlyngs:

constituerunt, ordinaverunt, et fecerunt, et quilibet pro se constituit, ordinavit et fecit dilectos sibi in Christo fratres Willielmum de Kyrkton, canonicum de Barlyng, presentem, et mandatum in se suscipientem; Robertum de Spaldyng, canonicum de Croxton, et Robertum de Roderham, canonicum de Beuchefe, Ordinis Premonstratensis, licet absentes, suos veros et legitimos procuratores, et quemlibet eorum in solidum; ita quod non sit melior conditio occupantium, set quod per unum eorum inceptum fuerit, alius possit prosequi et finire:

Dantes et concedentes eisdem et cuilibet eorum plenam, liberam, ac specialem potestatem, nomine eorum, et conventuum eorundem monasteriorum suorum, et ecclesiarum quarumcunque sibi filialiter subjectarum, provocandi et appellandi, provocationes et appellationes prosequendi, quodlibet genus sacramenti in animas suas et eorum cujuslibet prestandi, status sui et cujuslibet eorum, et monasteriorum suorum, ac ecclesiarum sibi qualitercunque filialiter subjectarum, reformationem in integramque restitutionem;

[1] So in Peck's transcript: read *testium*.

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et expensas petendi, easdemque recipiendi; literas apostolicas, tam communem justitiam quam gratiam specialem continentes impetrandi; literasque contra ipsos, conventus, || monasteria, ac ecclesias f. 37 b
prelibatas contradicendi, in judices et loca consentiendi, ipsosque et ipsa recusandi, alium seu alios procuratorem seu procuratores, loco suo seu cujuslibet substituendi; substitutum vel substitutos, substituendum vel substituendos, ab eisdem vel eorum quolibet revocandi, onusque procuratorii in se et eorum quolibet reassumendi; et omnia alia et singula faciendi et exercendi que per vestros et legitimos procuratores fieri potuerunt seu expediri:

ratum et gratum perpetuo promittentes se habere atque tenere quicquid per dictos procuratores suos, vel unum eorum, substitutum aut substitutos, substituendum vel substituendos, ab eisdem vel eorum aliquo, actum, gestum, seu procuratum fuerit in premissis et singulis premissorum.

Et volentes procuratores eosdem et quemlibet eorum, substitutos, substituendum aut substituendos, ab ipsis vel eorum aliquo ab omni satisdationis onere relevare promiserunt; et quilibet eorum promisit mihi notario infrascripto, ut publica parte recipienti et stipulanti, nomine omnium et singulorum quorum interest vel interesse poterit, de judicato solvendi in omnibus suis clausulis, sub ypotheca rerum suarum et obligationem omnium bonorum.

Acta et data sunt sub anno, indictione, mense, die, et loco supradictis. Presentibus fratribus, Thoma de Freston, priore de Barlyng; Alexandro de Pilkyngton; et Alexandro de Ramseya, canonicis ejusdem, testibus ad premissa vocatis specialiter et rogatis.

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21 Jan. 1310–11.

13. Appeal to Holy See against Abbot of Prémontré on the subject of Subsidies, by Proctors of English Abbots.

Wm. Kyrkton, canon of Barlings, procurator for abbots named, as by annexed letters shown, states that, in consequence of before-recited grievances, he makes the subjoined appeal. He asserts that the English abbots are unduly burthened, and accordingly lodges his appeal against imposition of Subsidies from abroad without their own consent, and complains against Subsidies imposed under pain of penalties. Complains also against undue expense for visitations from abroad; calls them extortions. Hence appeals to Holy See against such acts. Submits papers to abbot of Langdon for comment, and annexes list of papers.

. fol. 38. (Reg. Prem. . 78 b.)

In Dei nomine, Amen. Anno ejusdem ab Incarnatione secundum cursum ecclesie Anglicane MCCCX., indictione IX., mensis Januarii die XXI., viz. XII. Kal. Feb., in mei notarii publici infrascripti et testimoniorum [1] subscriptorum presentia, constitutos personaliter, in quadam camera abbatis de Barlyngs que vocatur Nova Camera,

Frater Willielmus de Kyrketon, canonicus de Barlyngs, Ordinis Premonstratensis, procurator religiosorum virorum de Neuhous, de Welbek, de Croxton, de Barlyngs, de Thupholme abbatum, ejusdem Ordinis, hiis mandatum sufficiens provocandi et appellandi (prout, per inspectionem procuratorii sui, mihi notario infrascripto licuit evidenter),

asserens, quod dictos dominos suos, et se eorundem nomine, occasione quorundam gravaminum per dominum abbatem Premonstratensem et Capitulum generale, ejusdem Ordinis, dictis dominis suis injuste, ut asseruit, illatorum indebite pregravari (prout, in quibusdam hiis executoriis ipsorum Domini abbatis Premonstratensis et Capituli generalis, viris religiosis de Langedona et de Sulleby abbatibus directis; ac eisdem dominis suis et sibi, per ipsum abbatem de Langedona XX. die mensis Januarii,

[1] So in Peck's transcript: read *testium*.

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supradictis in eadem camera ostensis; plenius contineri dinoscebatur),

quandam appellationem in scriptis redactam legit, recitavit, et interposuit, sub hac forma verborum:

In Dei nomine, Amen. Ego frater Willielmus de Kyrketon, procurator religiosorum virorum de Neuhous, et ceterorum abbatum, || Ordinis Premonstratensis, regni Anglie, et eorum f. 38 b. locorum conventuum; conspiciens dominos meos predictos, eorumque monasteria, ab omni impositione tallagii cujuscunque per D. abbatem Premonstrati et Capitulum generale dicti Ordinis, seu eorum auctoritate, faciendi, nisi consensu eorundem dominorum meorum super hoc prius requisito, et ex causa ab eisdem legitime primitus approbata, liberos et libera fuisse penitus, a tempore cujus contrarii memoria non existit: quia dictus Dominus Premonstrati et Capitulum Ordinis vestri generalis, dominos meos predictos, sub pena excommunicationis sententie per vos jam late, monuistis seu moneri fecistis, sub certa forma in literis vestris contenta, qua non modicam pecunie summam eisdem dominis meis impositam, et certis penis apud Premonstratum infra certum tempus persolvendam seu deferendam (prout in prefatis literis vestris plenius dinoscitur contineri) quam absque eorum consensu, et sine causa rationabili quacunque ab eisdem approbata, ab eisdem exigitis, seu Capitulum quod vocatis generale et alii auctoritate vestra, exigere nituntur minus juste.

Et cum dicta eorundem monasteria hactenus per duos abbates dicti Ordinis annuatim in singulis circariis dicti regni visitari solebant, vos aliquotiens personaliter, aliquotiens per vestrum commissarium in hac parte, absque causa rationabili quacunque, in equitatura et familia nimirum a jure statuta, in dictorum dominorum meorum et monasteriorum eorundem grave dispendium, vehementer excedentes, indebite visitastis, et visitare indies persistitis; nihilominusque non modicam pecunie summam, usque esculenta et poculenta, ac alia necessaria, ab eisdem invitis, occasione visitationis, ac nomine procurationis, extorquetis, contra

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formam, vim, et effectum constitutionis Concilii generalis in hac parte edite; abbatesque dicti regni, dominosque meos, ad com-
f. 39. parendum in Capitulo vestro generali perso ‖ naliter (ubi locus personali vocationi non existit, absque aliqua causa legitime expressa in literis vestris citatoriis contenta) evocari fecistis.

Idcirco ego procurator antedictus, sentiens dominos meos predictos, et eorum monasteria, et me eorum nomine, per vos et vestros, ex hiis et eorum quolibet pregravari; quam cito premissa ad dictorum dominorum meorum et meam pervenere notitiam; sacrosanctam Sedem Apostolicam in his scriptis (nomine D. D. meorum et eorum monasteriorum ac omnium aliorum dicti Ordinis in dicto regno Anglie et eorum monasteriorum nobis in hac parte adherere volentium) appello, et Apostolos instanter, instantius, et instantissime peto. Premissam appellationem, ego procurator predictus (nomine dictorum D. D. meorum, etc. ut supra) vobis, Domino Premonstrati, quibuslibet de vestris in hac parte commissariis seu vices gerentibus notifico per presentes:

Protestans insuper me velle appellationem subscriptam corrigere, et emendare, necnon et ab eadem detrahere, et eidem addere, et in formam competentiorem redigere, prout dominis meis predictis et mihi eorundem nomine melius videbitur expedire.

Anno, indictione, mensis XXII. die ejusdem, viz. XI. Kal. Febr. constitutos personaliter, in mei notarii publici infrascripti et testimoniorum[1] subscriptorum presentia, sepedictus procurator, in quadam alia camera dicte abbatie subtus dormitorio, coram religioso viro abbate de Langedona (qui se dixit commissarium seu vices in hac parte dicti D. Premonstrati gerentem) suprascriptam appellationem prius per ipsum interpositam tunc legit et recitavit, ac eidem ipsam notificavit, copiam ejusdem sibi optulit, et ab ipso Apostolos petiit cum effectu.

f. 40 b. Acta sunt hec: quoad primam interpositionem et recitationem, sub anno, indictione, mensis die, et loco supradictis; presentibus fratribus, Rogero de Herpeswell, canonico de Neuhous, Willielmo

[1] So in Peck's transcript: read *testium*.

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de Stevyngton, Alexandro de Barlyng, Alexandro de Rameseya, canonicis de Barlyngs, Willielmo de Neubalde, clerico, Henrico de Halton, laico, testibus:

Et quoad notificationem ejusdem Apostolorum petitionem, sub anno, indictione, mense, die, et loco supradictis, presentibus Symone de Bamburgh, canonico de Tupholme, testibus ad premissa vocatis specialiter et rogatis.

Ego Laurentius Johannes de Condel, clericus, Lincolnie diocesis, publicus auctoritate imperiali notarius, premissis omnibus et singulis ut suprascribuntur, una cum testibus supranominatis, presens interfui; et ea sic fieri vidi pariter et audivi. Ita scripsi et publicavi, meoque signo consueto et nomine signavi rogatus, in testimonium premissorum.

14. Ratification of Papers of Appeal by English Abbots and their Convents.

10 March, 1310–11.

Aggrieved by acts of abbot of Prémontré and of general Chapter, the English abbots have instituted an appeal through their proctor, Wm. Kyrkton.

Each abbot adheres to it, and will adhere, ratifying and approving it by these presents.

In Dei nomine, Amen. Cum nobis abbati et conventui de la Dale, Ordinis Premonstratensis, Coventrie et Lichfeldie diocesis, constiterit appellationem quandam (ex parte religiosorum virorum de Welbek, Eboraci diocesis; et de Neuhous, de Croxton, de Barlyng, et de Tupholm, Lincolnie diocesis, abbatum, Ordinis predicti; ob quedam gravamina, tam per Dominum Premonstrati, et suos commissarios, quam per Capitulum generale dicti Ordinis, eisdem illata; pro se et sibi adherentibus et adherere volentibus) legitime fuisse interpositam, sub hac forma. *In Dei nomine, Amen. Ego Frater Willielmus de Kyrkton, Procurator*, etc. [*ut supra*, No. 13 (p. 23)].

P. fol. 40. (Reg. Prem. f. 79 b.)

Nos abbas et conventus predicti, conspicientes dictam appella-

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tionem, tam nos, statumque nostrum, et ecclesiam nostram, quam religiosos antedictos concernere; nostraque interesse eisdem appellantibus et appellationi predicte firmiter adherere:

eisdem appellantibus et appellationi predicte, infra tempus juris a tempore scientie legitime, adhesimus et adheremus in presenti; ipsamque appellationem, nomine nostro et monasterii nostri, innovavimus, ratificavimus, et approbavimus infra tempus predictum; innovamus, ratificamus, et approbamus in presenti.

Premissa omnia et singula omnibus quorum interest vel interesse poterit quovismodo, tenore presentium innotescimus.

In quorum omnium et singulorum testimonium, sigillum commune Capituli nostri presentibus apposuimus.

Datis in Capitulo nostro, VI. Idus Martii, anno Domini MCCCX.

Testibus, Fr. Willielmo de Leke, Fr. Roberto de Barton,
f. 40 b. ca || nonicis; Rogero de Wynst, Henrico de Chaddesdon, laycis; ad premissa specialiter vocatis et rogatis.

[Consimilis ratificatio (abbatibus et procuratoribus suis domi reversis) a ceteris omnibus abbatibus et monasteriis appellationi adherentibus, proculdubio facta est.]

7 May, 1311. **15. Inhibition of Edward II., addressed to Abbots of Langdon and Dale, against collecting Subsidy.**

Same as that against abbots of Langdon and Sulby, No. 8.

P. fol. 42. (Reg. Prem. ff. 24 b. & 87 b.) Edwardus D. g. Rex Anglorum, Dominus Hybernie et Dux Aquitanie, dilectis sibi in Christo abbatibus de Langedona et de Dala, vel eorum alteri, salutem. [*Ut supra, in ejusdem regis abbatibus de Sulleby et de Langedon; nam, mutatis mutandis, hec est eidem de verbo ad verbum consimilis.*]

Teste meipso, apud Berewycum super Tuetam, VII. die mensis Maii, anno quarto regni nostri.

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16. Process of Abbots of Langdon and Dale against Abbot of Hales Owen, during a visitation by order of Adam, Abbot of Prémontré. 24 June, 1311.

They made, together with abbot of Welbeck, a visitation as commanded, and found abbot of Hales Owen guilty of various charges, as also several canons. Abbot and prior incapable of their posts. Were accordingly proceeding to correction of misdemeanours, when the abbot and seniors of Hales Owen exhibited king's inhibition against proceeding further.

In Dei nomine, Amen. Cum nuper reverendus pater Dominus Adam, Dei gratia, Premonstrati abbas, et abbatum ejusdem Ordinis Capitulum generale, nobis de Langedona et de Dala ecclesiarum abbatibus, ut, assumpto nobiscum venerabili fratre domino abbate de Welbek, ecclesiam de Hales, tam in capite quam in membris, visitaremus, cum sue plenitudine potestatis, dederunt in mandatis, sub eo qui sequitur tenore. [*Tum recitat prout infra.*[1]] P. fol. 42. (Reg. Prem. ff. 24 a. & 87 a.)

Et nos, una cum dicto venerabili fratre Domino N. abbate de Wellebek, XIIII. Kalend. Junii proximo sequentis, ad dictam ecclesiam, auctoritate predicta, gratia visitandi, accesserimus; et. per inquisitionem legitimam abbatem et aliquot fratres dicte ecclesie, super diversis casibus et articulis, invenerimus publice irretitos pariter et convictos: viz.

abbatem de nimia austeritate, incontinentia, inobedientia, insufficientia et inhabilitate ad regendum; tum quod idem abbas sententia excommunicationis majoris multipliciter fuerat involutus; pro eo quod cum fratre Laurentio[2] (qui se gerit pro abbate de Begham) per Dominum Premonstrati et Capitulum generale, cum suis complicibus et fautoribus, publice et solempniter excommunicato, in crimine et extra casum a jure permissum, communicare

[1] This refers to a document placed by Peck among *Specialia*.

[2] From a manuscript in C. C. C. Library, Cambridge, it appears, in an account of the visitation of Begham Abbey in 1315 by the abbot of Langdon, that Laurence, then abbot of Begham, resigned his office and was succeeded by Lucas de Coldone (*Monasticon*, vi. 910).

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presumpsit; ac etiam ad audientiam extraordinariam et secularem super rebus Ordinem solummodo tangentibus, in manifestam ecclesie sue exhereditationem et contemptum religionis universe, prohibitionem regiam ac potentiam secularem multimodum (ut visitatio canonica in sua dicta ecclesia minime fieri deberet) impetrando
f. 48 b. conqueri non formidavit; tum ‖ quod, in tali sententia involutus existens, se immiscendo divinis irregularitatem contraxit, in Divine majestatis offensam, anime sue salutis et fame dispendium, juris injuriam, et grave scandalum fidelium plurimorum.

Et licet alios ipsius ecclesie fratres; scilicet fratrem Bartholomeum de Coventre, super solempni perjurio;

Fratrem Robertum de Boudon, de incontinentia, conspiratione et perturbatione pacis violenta;

Priorem etiam ad statum et officium prioratus insufficientem, eo quod filius presbyteri dicebatur, et conspirator manifestus, nec quis fratrum secum qualitercunque voluit confiteri:

ac fratrem Johannem de Gorscote excommunicatum et irregularem, ipsis de causis quibus abbas suus superius innodari exprimitur:

necnon et alios plures multipliciter super diversis diffamatos, convictos invenerimus et confessos.

Et Nos, secundum Domini et nostri Ordinis instituta, ad ipsorum omnium et singulorum correctionem, cum summa diligentia, rite processise proposuerimus:

Abbas tamen, cum majoribus dicte ecclesie, suam nequitiam et preordinatam proditionem manifeste ostendens, primo nobis (ne ad nostram diffinitionem procederemus) regiam prohibitionem nobis exhibuit, in forma verborum sequentium. [*Ut supra*, No. 8.]

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17. Excommunication of Abbot, Prior, Sub-Prior, and several Officials and Canons of Hales Owen, by the Abbots of Langdon and Dale. **24 June, 1311.**

By king's inhibition no decrees could be made; but it made no mention of visitation; hence for various misdemeanours recited, as there is no doubt that penalty of excommunication had been incurred, sentence is passed upon them, and communication with them prohibited till they obtain absolution from abbot of Prémontré.

Et licet, virtute illius brevis et mandati regii, a nostra diffinitione cessare nullatenus debuimus, justitia exigente; cum ipsum mandatum regium de dicta nostra visitatione nullam fecerit mentionem: P. fol. 44. (Reg. Prem. ff. 24 a. & 87 a.)

Idem abbas (nihilominus postmodum per vim et violentiam secularium ac || metum, qui in constantem cadere posset prout per verba sua, effectu diffidentie exprimentia, ac per alias evidentissimas rationes ac probabiles conjecturas, nobis plenius constabat) a dicta sua ecclesia, ex preconcepta et prelocuta malicia ac preordinata proditione, nos expelli nequiter et atrociter procuravit; alicubi in grangiis seu etiam curtibus suis, sumptibus nostris, nullatenus hospitari permittendo: f. 44

Unde, cum nullum dubium esse possit dictum abbatem ac suos complices in sententiam excommunicationis majoris a canone latam, et etiam secundum Ordinis nostri privilegia et statuta, dampnabiliter incidisse:

Nos dictum abbatem de Hales, ac priorem, suppriorem, sacristam, precentorem, celerarium dicte ecclesie, necnon et fratrem Johannem de Gorscote, publice et solempniter excommunicatos esse denuntiavimus in his scriptis; inhibentes omnibus Ordinis nostri professis, auctoritate Domini Premonstrati et Capituli generalis qua fungimur in hac parte, ne quis cum eis seu ipsorum aliquo, extra casum a jure permissum, quovismodo communicare presumat, quousque a dicto Domino Premonstrati beneficium absolutionis in forma juris meruerint optinere.

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In cujus rei testimonium, sigilla nostra una cum sigillo dicti venerabilis fratris Domini abbatis de Welbek presentibus sunt appensa.

Datis in ecclesia de Dala, die S. Johannis Baptiste, anno Domini MCCCXI.

Undated: † 1311.

18. Letter of Inquiry about Imposition of Subsidy.

Unknown abbot to another (unknown). Person addressed is appointed a Visitor for the year, for the purpose of treating with other abbots on question of Subsidies and preparing a common answer to next year's Chapter. If payment is now made, it will become a regular yearly impost. Resolution must be unanimous.

P. fol. 45. (Reg. Prem. f. 33 b.)

Ad hoc, Domine, vos rogamus, quatenus pro malo non habeatis, quod isto anno Visitator deputati estis; quia, quum vidimus malitiam eorum ex omnimodo voluerunt nobis tallias imponere, nec pro reclamatione nostra voluerunt cessare:

diximus eis, quod volumus deliberare cum dominis nostris et respondere eis ex unanimi assensu in proximo Capitulo futuro. Et hac de causa fecimus vos Visitatorem, ut possitis tractare et deliberare cum aliis abbatibus, et anno futuro mittere eis sufficiens responsum. Sciturі, quod si nunc intratis ad solutionem predictam, nullo modo quieti eritis; immo, quasi annuum censum imponent vobis.

Alia nescimus vobis scribere. Set unum scimus, quod necesse esset quod una convocatio fieret; ita ut assensus communis omnium haberetur; et quod non procederetur sub forma qua prius. Et certe, si essemus loco vestri, omnes in unum faceremus convocari. Si aliquid de parvitate nostra volueritis, parati sumus vobis.

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19. Private letter of Abbots of Newhouse and Croxton to Abbots of the Midlands, by unnamed canon of Newhouse; requesting them to secretly convene their Chapters and return answer secretly by bearer. Undated: ? 1311.

Abbots of Newhouse and Croxton are Visitors for the year; not entitled to convoke them, yet beg them to listen to bearer, a discreet man who will explain matter to them; and then to give him their answers without delay. [*It is evidently on the Subsidy question.*]

Dilectis in Christo Fratribus et Patribus mediane circarie Anglie, Ordinis Premonstratensis, ad quos presentes litere pervenerint, de Neuhous et de Croxton abbates, Visitatores anni ejusdem circarie, salutem et circumspectionis prudentiam induere in agendis. P. fol. 46. (Reg. Prem. f. 33 b.)

Scribimus vobis, ut non potestatem habentes aliquos vestrum convocandi, set tantum pro zelo quem habemus ad statum Ordinis conservandum illesum; ne temporibus nostris nimis vacillare videatur, quod absit.

Idcirco mittimus ad vos hominem solidum, in Ordine et in lingua approbatum, viz. Fratrem . . . . canonicum de Neuhous, presentium portatorem; cui fiduciam indubitatam, sicut ori nostro, adhibere velitis; ut ipse sub sigillo secreto valde vobis referat quod sibi per nos est injunctum; et vos singuli, intellectis hiis que dicet, convocatoque consilio fratrum vestrorum seu conventus vestri, recepta insuper securitate qua convenit, quod perseverabunt finaliter et firmiter in via quam elegerint; nobis voluntatem vestram et suam, per latorem presentium, sine more dispendio significare velitis.

Datum apud Neuhous, etc.

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Aug. 1311.

20. Letters of Abbots of Newhouse and Croxton to Abbots of Midlands on the same subject: the levying of a Subsidy.

The English province in a dilemma either of incurring the penalties of treason, by reason of the Acts against payment of Subsidies; or, neglecting them, of censure at the hands of abbot of Prémontré. Hence all joined in an appeal to the Holy See, and guaranteed funds for its prosecution, informing the abbot of Prémontré of the fact. Some have not refunded the sums at which they have been taxed and which the writers have advanced for transmission to Rome, and in other ways have jeopardised the appeal. Hence a new apportionment made, which all are asked to meet without fail, for the Subsidy demanded from Prémontré actually exceeds these sums. The taxation of each house is appended, payable either to Newhouse or Croxton.

P. fol. 47. (Reg. Prem. f. 80 b.

De Neuhus et de Croxton abbates, ad imponendum et colligendum in media circaria Anglie contributiones, pro causis infrascriptis prosequendo, faciendas de consensu omnium quorum intererat seu interesset, nuper legitime deputati; universis mediane circarie Anglie abbatibus ac eorum conventibus, salutem et in agendis virtute constantie animosius roborari.

Non est vobis incognitum, quod, imminente nobis et vobis jampridem perplexitate nodosa, vel incidendi in crimen lese majestatis (si talliam monasteriis Ordinis nostri inportabilem, per reverendissimum D. Adamum, D. g. abbatem Premonstrati, et Capitulum generale nimis onerose impositam, secundum formam mandati ejusdem Domini Premonstrati, contra tenorem Statuti regii in hac parte *diu est editi, de quo sibi constitit solvissemus*); vel si solutionem hujus, statuto ad hoc tempore, apud Premonstratum facere negligerimus, graves censuras, latas in non solventes, incurrendi;

ab omnibus et singulis coabbatibus nostris presentibus (inter quos vos personaliter, vel per procuratorem, eratis) et procuratoribus absentium et convenientium omnium, in solempni congregatione nuper facta Lincolnie, ad mandatum Domini abbatis de

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Langedona, dicti Domini Premonstratensis commissarii generalis, premissa deliberatione diligenti, unanimiter consensum extitit,

ut, pro vitando dispendiis et periculis majoribus, ad remedium provocationis et appellationis, ex causis legitimis ad tunc communiter approbatis, interposito juramento de prosequendo causas in hac parte suscitandas, protinus provo || caretur et appellaretur; f. 47 b. et sic fuit ibidem, nomine omnium coabbatum et procuratorum predictorum, provocatum et etiam appellatum; nobis, in media circaria, et aliis, in residuis circariis, ad imponendum singulis ecclesiis dicti Ordinis, in regno Anglie, expensas, pro prosecutione causarum hujus facienda, de consensu omnium in dicta congregatione presentium, specialiter deputatis;

Deinde ostenso, quibusdam injuriis (priusquam pro parte obnubilatis) apparentibus in lucem; iidem abbates pro se et conventibus suis, et omnibus coabbatibus et conventibus aliis eis adherentibus vel adherere volentibus, in presentia dicti commissarii, et etiam ab eodem ex causis certis et legitimis, Sedem Apostolicam appellarunt in scriptis; dicto Domino Premonstrati in monasterio suo appellationem hujus notificari, sine nimia tarditate more, cautius facientes.

Cum igitur de dictis appellatione et notificatione vobis subsequenter constaret, vos, tanquam viri solidi et perfecti, hujus appellationem et notificationem approbastis; et hujus appellationis dispendio more sublato firmiter adhesistis; pluresque de vobis literas vestras patentes similiter hoc etiam, cum verbo submissionis nobis facto in premissis, et circa ea dirigentes et concedentes, ut scitis.

Porro, vobis summas impositas in hoc casu plus debito solvere differentibus, ecce triginta unam libras (preter portiones vos contingentes, mense elapso et amplius) prestare, et eas ad Curiam Romanam mittere, pro expensis procuratorum ibidem in dicta causa (ne causa nostra communis periclitaretur) curavimus, pro vobis; sub spe bona, gratis tale dispendium sustinentes.

Ceterum, nonnulli abbates (tam de defensione dicte cause appellationis, et citatione personali ad comparendum in Capitulo

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f. 48. generali, pro articulis in hujus citatorio insertis, || pluribus abbatibus facienda et jam facta de novo, et etiam quibusdam attemptatis predictam appellationem in ejus prejudicium, quam mora procuratorum pro dicta causa ad dictam curiam, premissorum usque ad Concilium generale, et in eodem facienda proinde contulerunt, et latius deliberare curarunt; ponderantes) non sine onere expensarum ultronee transmiserunt; lesionem que ex improviso accedere poterit ex industria precaventes.

Ea propter dicti coabbates una nobiscum, centum et xx. libras, per collectores in circariis prius deputatos, imponendas et levandas (viz. medietatem dicte summe, citra festum Nativitatis B. Marie Virginis proximo futurum; et aliam medietatem, citra festum S. Michaelis proximo sequens) sine dissimulatione qualibet, concorditer censuerunt. Nempe dicta summa, cum portionibus prioribus impositis, vobis gravis reputari non debet; eo quod dicta tallia a Domino Premonstrati et Capitulo generali petita, dictas summas per nos nunc et prius impositas excedit.

Ad impositionem denique dicte summe de novo faciendam, juxta modum hactenus usitatum, portiones infrascriptas dicte circarie medie ecclesiis duximus assignandas, viz.:

Ecclesie de	Neuhous	iiii : xiiii
,,	Welbek	iiii : xiiii
,,	Croxton	iiii : xiiii
,,	Barlyng	iiii : xiiii
,,	Sulleby	iiii : xiiii
,,	Halys	iiii : xiiii
,,	Dala	— : lxx
,,	Bello Capite . . .	— : lxx
,,	Tupholm	— : lxvi
,,	Lavenden	— : lxvi
,,	Neubon	— : xliiii
,,	Hagneby	— : xliiii
	Tallau	iiii : vi

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Monentes vos, quod, pensata promissione ab omnibus apud Lincolniam communiter facta, portiones vel impositas, tam de arreragiis quam de ultima impositione per nos facta, pro causis pretactis, infra terminos prenotatos, apud Neuhous vel Croxton, sicut magis eligeritis, prout vobis et singulis competit, persolvatis. f. 48 b.

Vos autem, quid super hujus arreragiis et impositione nova facere decreveritis, nobis, literis vestris patentibus, distincte et aperte et sine dilatione, notificari curetis. Valeatis.

Datum apud Neuhous et Croxton, infra octavas festi Assumptionis B. Marie Virginis, anno ab Incarnatione Domini MCCCXI.

21. Taxation of English Houses by Abbots of Newhouse and Croxton to meet expenses of Proctors appealing to the Holy See against Adam, Abbot of Prémontré. Made at different times. Undated ? 1311. P. fol. 48 b. (Reg. Prem. f. 81 b.)

1. Prima impositio, apud Lincolniam	l	:	—
2. Secunda, apud S. Botulphum	lx	:	—
3. Tertia, apud Londinum	li	:	—
4. Quarta, apud Stamford	lxxx	:	—

De quibus imponebatur:

1. Australi Circarie	lv	:	—
2. Medie Circarie	lxxv	:	—
3. Boreali Circarie	l	:	—

Summa quinte impositionis, cx l. x s., viz.:

1. Australi Circarie	xl	:	—
2. Medie Circarie	lx	:	—
3. Boreali Circarie	xxiii	:	vi

Arreragia abbatum non solventium de i. ii. iii. et iv. impositionibus:

Abbas de S. Agatha	xii	: —	:	—
„ Albalanda	xi	: —	:	—
„ Cokyrsande	xiii	: vi	:	vii

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Abbas de Hepp	xiv	: vi	: viii
„ Coverham	x	: x	: —
„ Egylston	x	: xv	: —
„ Welbek	x	: —	: —
„ Lavenden	vi	: —	: —
„ Torre	x	: —	: —

9 Oct. 1311. **22. Mandate from General Chapter of Prémontré to English Abbots, enjoining under grave penalty the payment of withheld Subsidy.**

A Subsidy due by custom, payable to Prémontré from the English houses, being withheld, and the persons charged to present it not having done so, the general Chapter adjudges them contumacious, the abbots so withholding being thereby also contumacious. Hence abbots of St. Radegund and Langdon are to declare them excommunicate, and to forbid any of their subjects to communicate with them while the sentence is in force, and to cite them to appear personally at next general Chapter to answer for such disobedience and contempt and to hear decision thereof, under pain of deprivation. The abbots to acquaint Chapter what they shall have done herein.

P. fol. 49. (Reg. Prem. f. 85 b.) Cum nos abbates diffinitores Capituli generalis Premonstratensis, auctoritate dicti Capituli, alios monuerimus abbates nostri Ordinis regni Anglie, ut contributiones et collectas eis competenter impositas, ex antiqua consuetudine et approbata, ipsis et singulis abbatibus dicti Ordinis imponi consuetas, sub penis in statutis dicti Ordinis contentis, apportarent seu apportari facerent apud monasterium Premonstratense infra quindenam post sanctum Pascha ultimo preteritum, et tunc venturi priori vel suppriori dicti monasterii quos ad hoc, et quemlibet eorum deputatos, solverent seu assignarent; necnon, sub pena excommunicationis quam in eos proferebamus auctoritate dicti Capituli generalis, citati fuerint predicti abbates, ut ipsi comparerent ad Capitulum generale quod celebratum erat anno Domini MCCCXI. in festo B. Dionisii cum diebus sequentibus, responsuri super tanta inobedientia et super premissis (prout justum esset) processuri, et ordinationem audituri

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Capituli generalis super predictis; cumque predicti abbates, quos, exigente justitia, in hiis scriptis contumaces reputavimus, cum ad dictum Capitulum generale non comparuerint per se vel per alium seu alios, nec causa subsistit quare predicta facere teneantur; dicteque contributiones seu impositiones fiant, et hactenus fieri consueverunt, ad tuitionem, defensionem, et conservationem statutorum, libertatum, et privilegiorum dicti Ordinis; sintque abbates perseverantes animo indurato in eorum contumacia contra consuetudines, privilegia, statuta et statutum nostri Ordinis:

hinc est, quod, cum eorum crescente contumacia crescere debeat f. 49
et pena, vobis S. Radegunde et de Langedona abbatibus, sub pena excommunicationis sententie late auctoritate dicti Capituli generalis, precipiendo mandamus firmiter et districte, quatenus dictos abbates sic excommunicatos a nobis ut premissum est (quos iterum in hiis scriptis, auctoritate dicti Capituli, excommunicamus et aggravamus) publice in vestris monasteriis, quandocunque Divina vos celebrare contigerit, singulis diebus, excommunicatos et aggravatos nuncietis; inhibentes omnibus prioribus vel supprioribus, canonicis nostri Ordinis (necnon aliis prout vobis possibile erit), auctoritate dicti Capituli generalis, sub penis in statutis dicti Ordinis contentis; ne ipsi cum predictis abbatibus, durante dicta excommunicationis sententia, in aliquo participare presumant.

Citantes nihilominus predictos abbates, uno edicto peremptorio pro omnibus, sub pena depositionis et ex causa, ut ipsi apud Premonstratense monasterium, in proximo Capitulo generali, personaliter compareant, nobis et dicto Capitulo super tantis inobedientia et contemptu responsuri, prout justum fuerit, super premissis processuri, ac super hiis ordinationem dicti Capituli generalis audituri, et hoc cum intimatione debita et consueta, quod (sive ad dictum Capitulum generale compareant, sive non) nos, contra ipsos et quemlibet ipsorum, ad depositionem ipsorum procedemus, prout de jure fuerit procedendum.

Istud autem mandatum, vobis et omnibus vestrum, per vos vel per alios fide dignos, mandamus et committimus exequendum; ita

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quod in exequendo alter vestrum alium seu alios non expectet. Et quod inde feceritis, nobis et Capitulo generali predicto, sub sigillis vestris fideliter rescribatis.

Datum anno Domini MCCCXI. sedente Capitulo generali.

10 Feb. 1311–12.

23. Mandate from Adam, Abbot of Prémontré, to Abbots of St. Radegund and Langdon, to recall privileges granted to English Abbots.

English abbots being excommunicate for stated offences, and Abbot Adam before their fall having granted them many privileges, now, for their ingratitude, wholly recalls these: the two above-named abbots are to publish this revocation, when and where they think suitable. This revocation does not apply to the above-named.

P. fol. 50. (Reg. Prem. f. 86.)

Adam, Dei patientia, Premonstrati abbas, venerabili et dilecto in Christo fratri abbati de Langedona salutem et sinceram in Domino caritatem.

Cum abbates nostri Ordinis regni Anglie, certis ex causis, per nos et generale Capitulum sint excommunicationis vinculo innodati; nosque, ante lapsum eorum, ipsos fraterno affectu diligentes, multas gratias eisdem vel aliquibus eorum concesserimus (utpote quod a sententiis Ordinis subditos suos possent absolvere, et dispensare cum eisdem; ac etiam quod quidam eorum, usque ad aliquod certum terminum, non tenentur nostrum Capitulum generale visitare; quod etiam possent fratres emittere, et emissos revocare, vel ad alium locum transferre, ubi voces, stalla, obedientias restituerent; ac multa alia que ibi non exprimuntur):

idcirco, nos, ob eorum ingratitudinem, omnes predictas gratias et quascunque alias eisdem abbatibus a nobis dudum concessas, tenore presentium, penitus revocamus: mandantes vobis et firmiter injungentes, quatenus hujus revocationem publicetis ubi et quando vobis videbitur expedire. Si quid autem secus fuerit attemptatum, irritum decernimus et inane.

Vos autem et abbatem S. Radegunde, seu gratias vobis et

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sibi per nos factas, sub presenti revocatione nolumus comprehendi.

Datum Vienne, anno Domini MCCCXII. in octabis Purificationis B. Marie Virginis.

24. Inhibition from Peter Cardinal Colonna to Abbot Adam of Prémontré, not to vex the English Abbots unduly. 17 March, 1311–12.

English abbots, feeling themselves aggrieved at hands of abbot of Prémontré because he has unduly taxed them, and this under grave censures, paying no attention to acts of the English king, threatening outlawry for compliance, and for various other burdens laid upon them by abbot of Prémontré, have appealed to Holy See. Clement V. has appointed Cardinal Colonna to inquire into the matter. Having heard proctors of both parties, decides that abbot of Prémontré is not to proceed, and if he does he must bear wholly all expenses and damage caused.

In nomine Domini, Amen.

Dudum venerabiles et religiosi viri de Neuhous, et de Croxton, de Barlyng, de Tupholme, Lincolnie diocesis, et de Welbek, Eboracensis diocesis, monasteriorum abbates Premonstratensis Ordinis, ex eo sentientes per venerabilem et religiosum virum Fr. Adamum Premonstrati abbatem, indebite se et eorum monasteria gravatos, quia (licet pater abbas dicti Ordinis, secundum laudabiles consuetudines, observantias, privilegia et statuta Ordinis supradicti, eisdem abbatibus et eorum monasteriis tallias et exactiones non posset imponere, nisi consensu eorum primitus requisito et ex causa ab eis primitus approbata); P. fol. 51. (Reg. Prem. f. 82.)

tamen idem pater abbas (pro voluntate sua, absque causa rationabili, contra statuta, consuetudines, observantias et privilegia supradicta, et solempnitatibus que in talibus in ipso Ordine observari sunt solite penitus pretermissis) eisdem abbatibus et eorum monasteriis graves tallias, et indebitas exactiones, sub certis penis, imposuit, sibi apud Premonstratum certo termine

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exsolvendas; non attendens etiam, quod, ex statuto D. regis Anglie illustris, in regno Anglie, cautum erat, ne quis abbas, prior, magister, custos, seu quivis religiosus alius in eodem regno consistens, censum aliquem, per suos superiores sibi impositum, extra dictum regnum, sub nomine redditus, tallagii, apporti, seu impositionis cujuscunque, quocunque nomine censeretur, per se vel
f. 51 b. alios vel alium, publice vel occulte transmitteret vel deferret || sub forisfactura bonorum contravenientium sub dominio regis existentium memorati.

Quodque idem pater abbas dominos eos et eorundem monasteria, per se vel suos commissarios, visitabat; in evectione et familiarum numero erat eis plurimum onerosus; recipiendo etiam et extorquendo ab ipsis pecuniam innumeratam ratione visitationis hujus, ultra competentia victualia exhiberi visitantibus consueta; ac quod eos extra dictum regnum, nulla causa rationabili exigente, personaliter evocabat.

Propter hec et nonnulla alia gravamina, et ne contra eos et eis adherentes idem pater abbas quidquid de cetero attemptaret vel faceret attemptari injuste, suspendendo, excommunicando, interdicendo, aut eos a suis administrationibus amovendo (prout dubitabant ex verisimilibus causis et probabilibus conjecturis, et idem abbas eis fuerat comminatus) ad Sedem Apostolicam appellarunt.

In cujus appellationis causa et negotii principalis sanctissimus Pater et Dominus noster, Dominus Clemens, Divina providentia, Papa V. nos, Petrum de Columpna, sacrosancte Romane ecclesie Diaconum Cardinalem concessit ipsis partibus auditorem; ac si causa ipsa de sui natura in Romana Curia alias tractanda esset.

Comparentibus itaque coram nobis magistro Petro de Laude, prefati patris abbatis procuratore in causa eadem ex altera; cum mandatis sufficientibus ad causam eandem; et super libello per magistrum Cullum, procuratorem dictorum abbatum, exhibito in dicta causa; lite inter eos legitime contestata, et de calumpnia et

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veritate dicenda ab ipsis procuratoribus prestitis juramentibus[1]; per dictum magistrum Cullum, dictorum abbatum procuratorem, extitit nobis cum instantia supplicatio, ut ad inhibitionem procedere debeamus.

Nos itaque petitioni[2] ipsius juri consonam reputantes, predicto magistro Petro de Laude procuratori presenti et ‖ per eum dicto f. 52.
patri abbati, et ipsi patri absenti, inhibemus, ne idem pater abbas per vel alium seu alios in prejudicium dictorum abbatum et eorum monasteriorum aliquid moveret seu attemptaret; quod si fecerit, illud cum reparatione integra dampnorum et expensarum, in quantum jura permittunt, curabimus revocari.

In cujus rei testimonium, presentem inhibitionem, per Nicholaum de Rotta de Ponte Curvo infrascriptum famularem et notarium nostrum scribi et publicari mandamus, et nostri sigilli fecimus appensione muniri.

Actum Vienne, in hospitio dicti Domini Cardinalis, presente me notario infrascripto et ipso D. Cardinali ad jura reddenda per tribunale sedente. Presentibus dictis magistris Petro et Guillielmo procuratoribus in judicio coram eo; ac venerabili patre Dno. Guidotto, archiepiscopo Messavensi[3] de Mediolano in Romana Curia advocato; et pluribus aliis testibus ad hoc vocatis et rogatis, sub anno Domini MCCCXII., indictione decima, mense Martii, die XVII. ejusdem mensis; pontificatus sanctissimi Patris D. Clementis Pape V. anno septimo.

[1] So in Peck's transcript: read *juramentis*.
[2] So in Peck's transcript: read *petitionem*.
[3] Read *Messanensi*. Guidotto de Tabiatis was archbishop of Messina from 1292 to 1333.

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14 April, 1312.

25. Citation by Abbots of St. Radegund and Langdon to English Abbots, conveying mandate of General Chapter about excommunication and their summons to appear before General Chapter

They have received the mandate of general Chapter—recited. They thereby absolve all subjects from obedience to their respective abbots, and order them to hold no converse with them. All the abbots cited, under pain of deprivation, to appear personally in general Chapter, there to answer for disobedience and contempt, and hear its decision. Whether they appear or not they will be proceeded against. Priors to notify their abbots of contents of these presents, as soon as received.

P. fol. 53. (Reg. Prem. f. 85 b.)

Universis prioribus, supprioribus, et aliis fratribus et canonicis Ordinis Premonstratensis in Anglia constitutis, et aliis quorum interest, presentes literas inspecturis, Fratres Willielmus et Willielmus S. Radegunde et de Langedona abbates, salutem in Domino.

Mandatum diffinitorium nostri Capituli generalis Premonstratensis recepimus in hec verba. [*Tum recitant, ut supra*, No. 24. *Tunc pergunt.*]

Cujus auctoritate mandati vobis omnibus prioribus, supprioribus, et aliis canonicis nostri Ordinis universis in regno Anglie constitutis inhibemus, sub pena superius contenta, ne vos seu quivis vestrum cum abbatibus predictis seu aliquo ipsorum (de Sulleby et de Byleg abbatibus exceptis, quos fideles Ordini reputamus) aliqualiter, contra dicti mandati formam, communicare seu participare presumatis, seu presumat quivis vestrum.

Citamusque omnes abbates predictos tenore presentium (de Sulleby et de Byleg duntaxat exceptis) uno edicto peremptorio pro omnibus, sub pena depositionis et ex causa, ut ipsi apud Premonstratense monasterium in proximo Capitulo generali personaliter compareant, diffinitoribus dicti Capituli super tantis inobedientia et contemptu responsuri et ulterius facturi sicut in dicto mandato continetur.

Denuntiamusque eis, quod, sive ad dictum Capitulum generale compareant sive non, contra ipsos et quemlibet ipsorum de jure fuerit procedendum.

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Quam quidem citationem per priores et alios universos nostri || Ordinis ad quorum notitiam litere presentes primo pervenerint, fol. 53 b.
mandamus, auctoritate predicta, abbatibus predictis, quam citius visis presentibus, fore publicandum.

Datum apud Langedonam, XVIII. Kal. Maii, anno Domini MCCCXII.

26. Promulgation of mandate of Adam, Abbot of Prémontré, against English Abbots, by Abbot of Langdon. 30 April, 1312.

All in canonical form, reciting previous documents.

Universis presentes literas inspecturis, Frater Willielmus abbas humilis ecclesie de Langedona, salutem in Domino sempiternam. P. fol. 54. (Reg. Prem. f. 86.)

Mandatum reverendissimi patris Domini Ade Premonstrati abbatis in forma que sequitur recepimus. [*Tum recitat, ut supra*, No. 23, *et procedit*]

Hoc idem omnibus quorum interest per presentes significamus.

Datas apud Langedonam III. Kal. Maii, anno Domini supradicto. In cujus rei testimonium sigillum nostrum duximus apponendum.

27. Letter of Proctors of English Abbots, reciting what had been done in the appeal against Abbot of Prémontré. 6 May, 1312.

Proctors delivered Cardinal Colonna's inhibition to abbot of Prémontré on vigil of Ascension. Its receipt so chagrined him that he kept his house for five days. They may count on victory, but only if proctor is properly supplied. The abbot of Begham gained judgment against said abbot of Prémontré for 80 gold florins. And during last Lent he received quittance ad cautelam. *Likewise against the abbot of St. Radegund for a like sum. In the common cause absolution would long ago have been received* ad cautelam, *had it been asked for. The abbot of Prémontré will be beaten in the Curia,* miserrime oppressus.

Id modicum seipsum scire vos facio per presentes, quod in vigilia Ascensionis Domini proximo preterita, inhibitio prius facta P. fol. 55. (Reg. Prem. f. 86.)

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in forma juris, propriis literis contestata, per Dominum Petrum de Columpna, in causa communi notificata erat abbati Premonstrati per magistrum Willielmum de Stepinge, in scriptis et sub sigillo dicti Domini Cardinalis, pro cujus angustia et dolore, idem abbas, per quinque dies sequentes, de suo hospitio non exivit.

Et non dubitetis quin prefatus magister Willielmus in dicta causa victoriam habebit; si ad id habundanter habeat quod oportet.

Et dominus meus abbas de Beghama, in crastino dicti festi Ascensionis proxime preterito, contra dictum abbatem Premonstrati, sententiam habuit pro se latam, qua nobis in octoginta florenis aureis, expensarum nomine, condempnatur.

Et similiter in Quadragesima proximo preterita, contra eundem abbatem invitis dentibus suis, idem dominus meus finaliter absolutionem habuit ad cautelam.

Et similiter unam aliam sententiam contra abbatem S. Radegunde, qui nobis in aliis octoginta florenis aureis condempnatur.

Et in causa communi absolutionem ad cautelam diu etiam habuissetis concessam, si prius procuratoribus adherentium mandassetis.

Set in nullo est dubitandum (ut sepius a domino Grunernio et a magistro Johanne de Rotta, et similiter a multis nobilibus et discretis) quin prefatus pater abbas, in dicta Curia miserrime oppressus, succumbet; vivente prefato magistro Willielmo et pro
f. 55 b. vobis in Curia commorante, || qui de novo flos reputabitur Anglorum. Vos custodiat Altissimus.

Vienne, VI. die Maii, anno etc.

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28. Letter of Wm. Stepyng to Wm. Kyrkton, fully recounting the steps in the Appeal to Rome by the English Abbots against Abbot Adam of Prémontré. 8 May, 1312.

Much money spent in the transaction of the business, and much still owing. The proctors of Abbot Adam promised great success for the reversal of our judgment; but the inhibition obtained suffices. General Chapter inflicted many grievances on the English abbots; remedies against these must be sought, and the writer will work for this end. Does not hope to obtain an absolution ad cautelam *before St. Michael's, because new charges have been lodged against them; but abbot of Prémontré will have a fall if he proceeds with them, and will be condemned in costs. Robert de Pinchebeck much disturbed by obligation put upon him, for he thinks it insufficient, and wants moneys forwarded. Is in want of further funds. Exempt persons can get no privileges except in the smallest matters, and rights of bishops. It is said that abbot of Prémontré is likely to lose his exemptions unless he buys them back at great cost. Before any other court our business could have been cheaply forwarded; not so in that of Cardinal Colonna. It is said abbot of Prémontré compounded for retention of privileges with great sums of money.*

Precordialissimo domino suo et amico, si placeat, Fratri Willielmo de Kyrketon, suus W. de Stepynge clericus, seipsum cum omni conanime complacendi. P. fol. 56. (Reg. Prem. f. 86.)

In negotio vestro communi, ante receptionem literarum vestrarum ad contestationem juramentis et calumpnia necnon inhibitionem contra abbatem Premonstrati, pro abbatibus nostris et sibi adherentibus, cum maximo labore et sumptuosa effusione fuit processum; tamen (antequam dictam inhibitionem sub sigillo Cardinalis habere potui) omnem pecuniam quam tunc habui, circa premissa eidem Cardinali erogavi, et adhuc sibi veraciter plura promisi. Alias vero dicta negotia expedita non fuissent, cum abbas Premonstrati plures ad eundem Cardinalem misit promotores, qui sibi immensam pecuniam pro subversione et confusione juris

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nostris [1] promiserunt; et dictum erat per dominum Grunernium et alios de consilio nostro, quod dicta inhibitio nobis, pendente dicta causa, sufficere deberet: quam inhibitionem vobis sub sigillo Domini Cardinalis signatam per latorem presentium transmitto, abbatibus de Langedona et de S. Radegunda, de Sulleby, de Byleg, et aliis (prout videritis expediri) sub manu privata notificandam.

Verumque, ex inspectione literarum vestrarum quas die Ascensionis Dominice per Henricum latorem recepi, apparet quod diffinitores Capituli generalis plurima gravamina in ultimo Capitulo generali abbatibus de regno Anglie, ut dicitur, intulerunt; propter que nova remedia, contra hujus diffinitorum malitiam et
f. 56 b. suorum executorum, sunt impetranda; circa || que laborare non desinam juxta vestrum mandatum mihi in hac parte directum.

Dicunt tamen omnes de consilio nostro, quod impetrata contra abbatem Premonstrati ad impediendum executiones cujuscunque de Capitulo sufficere debent; cum dicti diffinitores et alii, quocunque nomine vulgari nuncupantur, sint commissarii patris abbatis memorati.

De absolutione ad cautelam, ante festum S. Michaelis (si interim fiant vacationes) non multum spero; eo quod ps.[2] illius abbatis, ob quedam nova gravamina ficta, tum a D. Cardinali appellavit, et super appellatione sua Dominum Biteicieum [3] Cardinalem impetravit auditorem; qui de hujus appellatione cognoscere debet, antequam peti poterit dicta absolutio.

Vos tamen reddo certiores, quod dictus pater abbas in sua appellatione cadet si prosequatur; et tunc nobis in expensis condempnabitur: mora hujus absolutionis immittendo procuratoria, que mittere habeo, persistebat.[4]

Omnia alia seriatim in literis vestris contenta memorie commendam, et ad expeditionem eorundem, pro posse meo, feliciter laborabo.

[1] So in Peck's transcript; read *nostri*. [2] So in Peck's transcript; ? read *pars*.
[3] So in Peck; but it has not been possible to identify this Cardinal.
[4] So in Peck; ? read *persistet*.

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Scituri quod magister Robertus de Pincebec multum gravatur de obligatione quam sibi misistis per dominum abbatem de Croxton, ex eo quod eam reputat insufficientem ex plurimis causis; et quodammodo defertur in diem cum dicatur in ipsa, dum tamen per mensem sumus premuniti; et vult quod procuratori suo, pure et absque premunitione qualibet, solvetur pecunia memorata. Unde nisi esset major amicitia mea et confidentia quam habet in dictum D. abbatem, nisi per predictam obligationem, denarium non liberaret; et ex cautionali eventu maximam pecuniam effundebat; qui mihi totum nec medietatem in dicto obligatorio contentam, ut dicitur, mutuare potest. Promittit tamen fideliter, quod quando indigeo, mihi non deficiet; et idem provideatis, quod quemcunque miserit || procuratorem suum apud Croxton cum dicta f. 57. litera obligatoria, solvetur sibi statim absque dilatione qualibet, quantum vobis constiterit me per literas meas recepisse. Et, si citra autumpnum vos contigerit aliquem nuntium mihi destinare, tunc mihi vel florenos vel sterlingos, in quantum vobis placuerit, per eundem mandare curetis. Quia, de tota summa in obligatione contenta, idem magister de Pincebec, ut asserit, mihi subvenire non potest.

Contra exemptos non conceditur in Concilio generali nisi in minimis, ut puta episcopi, auctoritate ordinaria, possint intrare monasterio eorum et ibidem celebrare, benedicere, et ordines conferre; in ceteris vero retinebunt privilegium eis indultum.

Dicitur tamen quod abbas Premonstrati ex certis causis amittet exemptionem suam, nisi habundantius a D. Papa et a Cardinalibus redimatur. Ad quam dicitur predictum privilegium sufficere non valere.

Maxima districtio me vobis in scribendo reddit desertiorem. Set in premissis et ea contingentibus me vestrum sentietis laborantem. Scituri, quod quicquid Curia patitur (ut firmiter spero) obtinebo.

In commissione vestra a vobis impetrata, non fuit facta mentio de Capitulo generali, nec in citatione; et ideo oportet de novo

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plura facere. Dicit tamen D. Grunernius, quod bene sufficiunt in hoc casu. Temptabo tamen facere in omni parte hiis expetratis quatenus Curia patitur. Et vacationibus indictis intendo domi redire.

Si dicta causa in palatio vel coram alio Cardinali fuisset, bene fecissemus negotia nostra pro modico. Set coram Domino Petro pro aliqua erogatione vel effusione pecunie vix possumus aliquam justitiam obtinere.

Scriptum Vienne VIII. die Maii.

f. 57 b. Intendo habere dictam inhibitionem sub Bulla, et alia ‖ in vestris literis contenta expedire, et tunc venire domi. Scientes quod subito non possunt per vos transmissa ordinari nec compleri.

Ut dicitur, abbas Premonstrati composuit pro retentione privilegiorum in decem millibus florenorum quoad Dominum Papam; et unusquisque de Cardinalibus habebit centum florenorum. Set credo bene facere. Valete.

25 Feb. 1313–14.

29. Mandate of Adam, Abbot of Prémontré, to Abbot of Langdon to absolve English Abbots, if penitent.

Many in England have been for a long time disobedient and rebellious; but, desirous of their welfare, if they will promise to obey the rules of the Order, he may absolve them, and dispense them at his discretion from penalties; but must enjoin salutary penance, and, if they demand it, arrange for suitable confessors; acting with full delegated powers.

P. fol. 58. (Reg. Prem. 86 b.) Adam, Dei patientia, Premonstrati abbas, venerabili in Christo fratri, abbati de Langedona, salutem et sinceram in Domino caritatem.

Cum ecclesie nostri Ordinis in Anglia longo tempore, Domini timore rejecto, nobis et etiam Ordini, in multarum animarum detrimentum, inobedientes extiterint et rebelles; et plures subditorum nostrorum dicte terre, sicut intelleximus, ad cor redire cupiant, suarum volentes animarum saluti consulere:

Nos etiam eorundem, quantum possumus, cum Divino adjutorio,

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saluti et statui prospero cupientes de salubri remedio providere; vobis auctoritate presentium concedimus, ut si qui subditorum ecclesiarum Anglicanarum ad nos et Ordinem, sicut decens fuerit, reverti voluerint; recepto ab eisdem juramento, quod nostris et Ordinis stare debeant mandatis, et de cetero (tanquam filii obedientie) firmiter obedire, ipsos misericorditer absolvatis; et cum eisdem etiam dispensetis secundum discretionem vestram, eisdem salutarem penitentiam injungentes; et, si petierint, etiam eisdem de confessoribus idoneis consulatis; et quotiescunque vestro indiguerint auxilio et consilio, loco nostri et auctoritate nostra, eisdem vestrum patrocinium liberaliter concedatis; habentes in predictis nostram plenitudinem potestatis.

Datum anno Domini MCCCXIII. in crastino B. Mathie Apostoli.

30. Agreement between Adam, Abbot of Prémontré, and the English Abbots, made in General Chapter, whereby Concord was re-established after the dispute about Subsidies. 1316.

To end the old dispute, it is agreed that, instead of English abbots undergoing danger and expense of going yearly to Prémontré for general Chapter, only the yearly Visitors shall do so, and if they be prevented, to be there represented by their prior or an approved canon. If presence of others may be judged expedient or necessary, they are to be specially summoned. The abbot of Prémontré to visit the English houses yearly through his Visitor. Limits of authority of these Visitors. Collections not to be made except according to rule, and approved by Chapter. Regulations about such payments. Rules for proctors, newly-created abbots, and apostates. Nuns of the order to be enclosed.

[1] Universis presentes literas inspecturis Adam, Dei patientia, Premonstrati abbas et abbatum ejusdem Ordinis Capitulum generale, salutem et notitiam veritatis. P. fol. 59. (Reg. Prem. f. 16 b.)

[1] This composition, following, but between the abbot only (and not, as here, between the abbot and general Chapter) of Prémontré and the English abbots of

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Altercationem antiquam, inter nos ex parte una et quosdam abbates de Anglia ex altera, diutius in Romana Curia agitatam, sopire volentes, ac finem litibus imponere, et animarum saluti providere cupientes, ad pacem et concordiam cum dictis abbatibus devenimus et composuimus, in modum subsequentem.

Licet abbates Anglie non multum distent a Premonstrato, ubi tenetur annuatim Capitulum generale; propter tamen sumptuosum et periculosum maris transitum, concedimus eis, ex gratia spetiali, quod annis singulis annui Visitatores cujuslibet circarie dicti regni generale Capitulum visitare personaliter tenebuntur, exceptis impedimentis in privilegiis et statutis Ordinis expressis, in quo[1] abbates taliter impediti priorem aut alium canonicum suum, cum mandato expresso de potestate jurandi in animam mittentis, de dictis impedimentis, loco sui tenebuntur destinare.

Et si domino Premonstratensi aut generali Capitulo, necessitate aut utilitate Ordinis seu causa rationabili pensatis expediens videretur, quod plures abbates, quam annui Visitatores et abbates de novo creati, in generali Capitulo personaliter interessent, tunc, per dominum Premonstrati aut per generale Capitulum, alii abbates circarie[2] possent (et citationis causa in citatorio poneretur) et citati comparere personaliter tenentur; alioqui puniantur secundum privilegia Ordinis et statuta. Nec alias quam ex causis hac compositione contentis abbates dicti regni personaliter minime tenebuntur.[3]

Item dominus Premonstratensis, qui pro tempore fuerit, poterit omnes ecclesias regni Anglie, Scotie et Wallie, prout sua interest,
59 b. omni anno personaliter visitare. Qui, si per se || visitare noluerit, poterit et alios Visitatores, de quinque annis in quinque annos, quos de dicto regno a latere suo mittere voluerit. Abbates dicti regni

he Order, and dated from S. Andrew's in Nemore, diocese of Amiens, Thursday *in Cœna Domini*, 1315, is printed in Hugo's *Sacri et Can. Ordinis Premonstratensis*, vol. i., coll. 34–6. In the notes are given any readings in Hugo which would appear to be better than Peck's transcript.

[1] Hugo reads: *in quo casu.*

[2] Hugo reads: *citari.* [3] Hugo reads *citabuntur.*

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de expensis transitus seu passagii maris nihil solvent, set tantum sibi et suis vite necessaria procurabunt, secundum privilegia Ordinis et statuta. Et taliter destinati evectionum numerum in statutis contentum servare tenebuntur. Nec ad depositionem abbatum poterunt extendere manus suas, set hunc articulum generali Capitulo aut domino Premonstrati reservabunt; nisi aliqua ecclesia dicti regni in spiritualibus seu temporalibus ita vacillaverit, quod de eadem prius domino Premonstrati, per patrem abbatem vel annuos Visitatores, querimonia deferatur.

Item in generali Capitulo duo Visitatores annui, ad quamlibet circariam dicti regni visitandam, alternis annis, secundum formam Ordinis deputabuntur. Qui Visitatores status ecclesiarum et que referenda fuerint, ut est in Ordine consuetum, omni excusatione cessante, exceptis tantum [1] impedimentis et [2] privilegiis et statutis Ordinis expressis, referre generali Capitulo personaliter tenebuntur. Et si quemlibet Visitatorum tunc contigerit, ut premittitur, impediri, priorem aut alium canonicum suum (ut in precedenti articulo premittitur) loco sui tenebitur destinare.

Item collecte non fient, nisi causis in privilegiis et statutis Ordinis contentis. Et tunc, si faciende fuerint, causa contributionis et summa totalis levanda in Capitulo generali (si commode expectare [3] poterit) approbabitur; et, per Visitatores annuos, cuilibet circarie dicti regni intimabitur. Summa seu quota sua (de qua summa, cuilibet ecclesie circarie [4] per Visitatores taxabitur summa sua, secundum quod habundant in temporalibus, plus vel minus) levanda et a collectoribus generalis Capituli per dictos Visitatores referenda; ita tamen quod ecclesia solvens portio || nem *f. 60.* sibi assignatam, pro ecclesia non solvente minime solvere tenebitur. Set non solventes per generale Capitulum, aut per dominum Premonstratensem, vel locum ejus tenentem, compellentur. Et dicti Visitatores, seu alii abbates dicti regni in Capitulo existentes,

[1] Hugo reads: *tamen.*
[2] Hugo reads: *in* privilegiis.
[3] Hugo reads: *expectari.*
[4] Hugo reads: *cujuslibet circarie.*

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compotum [1] (si voluerint) intererunt, ut sciant quid fiet in posterum de collectis, et imponetur portio moderata ecclesiis dicti regni.

Item procuratores, qui pro negotiis Ordinis communibus procurandis constituentur, in Capitulo (si fieri possit) de fidelitate et diligentia prestabunt juramentum; et, si, urgente necessitate, Capitulum generale commode nequiunt expectare, hujus juramentum domino Premonstratensi (in presentia plurium abbatum de quorum consilio mittendi fuerint ad Curiam) prestabitur; et in sequenti Capitulo compotum reddere tenebuntur.

Item abbates de novo creati, primo anno creationis sue, domino Premonstratensi et Capitulo generali, obedientiam manualem personaliter facere tenebuntur; [2] alias tamen novo abbati primitus creati non futuri, nisi quando Visitatores annui fuerint deputati. Et si, impediente infirmitate, primo anno fieri nequeat, dicta obedientia fiat in sequenti. Ita tamen quod per priorem vel alium canonicum suum, cum mandato expresso jurandi in animam mittentis (ut superius premittitur), excusare se tenebuntur abbates taliter impediti.

Item apostate Ordinis et alii criminosi ac notorie irregulares, si ad dominum Premonstratensem venerint, seu ad ejus locumtenentem, absolvendi aut pro gratia impetranda, dominus Premonstratensis seu locum ejus tenens, in casibus sibi concessis, ipsos absolvent, et super irregularitate (si voluerint) dispensabunt; vel (si sibi expediens videatur) ad abbates proprios remittent disponendos, vel tantum [3] a sententiis Ordinis absolvendos; specificatis omnibus criminibus notoriis seu manifestis, cum hac additione, si
f. 60 b. sit ita. || Ad stallum autem et obedientiam nominatam non restituentur, nisi ad intercessionem propriorum prelatorum aut Visitatorum annuorum, si prelati eorum se, quantum ad hoc, redderent nimis graves.

[1] Hugo reads: *computo.*

[2] Hugo reads: *alias etiam novo abbati Premonstratensi creato, non facturi, nisi, &c.*

[3] Hugo reads: *etiam.*

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Item sorores Ordinis in regno Anglie consistentes, que, ante tempus nostrum, exire[1] consueverunt, de cetero non exibunt; set gratiam sibi factam exeundo a nobis et Capitulo generali (cum propter hoc grave scandalum Ordini sit exortum) penitus revocamus.

Item omnia illicite attemptata, si que fuerint (quod absit) post et contra appellationem interpositam ad Sedem Apostolicam ex parte abbatum Anglie, ex certa scientia revocamus; reverentia ecclesie Premonstratensis et generalis Capituli in omnibus semper salvis.

Et hec omnia (si voluerint) abbates predicti per Curiam Romanam poterunt facere confirmari. Istam enim compositionem laudantes et approbantes, promittimus temporibus futuris et tenere et observare velle cum effectu.

Acta fuerunt hec anno Domini MCCCXVI. sedente nostro Capitulo generali. In cujus rei testimonium sigillum dicti nostri Capituli presentibus his duximus apponendum.

31. Letter of Brother Hugh de Tofte to Abbot of Dale.

20 March (? circa 1336).

About various businesses in the Roman Curia; amongst others, the case of John of Grantham, late abbot of Croxton; and fault found with Master Ralph de Selby's opinion. Has had no money dealings, so returns his carte blanche. *Other money transactions, as with abbots of Newhouse and Lavenden. Abbot of Croxton's plans. Ralph de Selby thinks abbot of Croxton will be restored.*

Humillima recommendatione premissa, seipsum totum et quicquid poterit commodi, reverentie, vel honoris. P. fol. 77. (Reg. Prem. f. 48 b.)

Pater carissime, quia nullam obligationem, nomine vestro aut abbatis de Croxton, Lumbardo Londoniis liberavi, idcirco in signum evidens hujus facti mitto vobis impressionem sigilli vestri ad albam cedulam per vos Leicestrie appositam, et mihi ibidem per vos sub

[1] Hugo reads: *exire* non *consueverunt*. The context shows that the negative reading is the correct one.

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fiducia liberatam. Mihi etenim videbatur, et adhuc videtur, verisimiliter dissonum rationi, quod vos duo abbates, sine abbate de Neuhous (qui quam plures alias filiales habet ecclesias) in hujus communibus Ordinis negotiis essetis aliqualiter obligati.

Preterea, scire dignemini, quod Lumbardus mihi unam literam nomine suo factam et manu ac sigillo suis roboratam sub tali conditione liberavit; quod, si non expediri fecerit nostrum negotium prelocutum, tunc decem marcas sibi per me leiberatas[1] nobis fideliter faciet reparari. Et promisit ulterius, facta fide, quod suos socios Rome, ad expeditionem dicti negotii, totis viribus et viis quibus commode poterit, per suas specialissimas literas, mihi Londoniis exhibitas et perlectas efficaciter excitabit. Nollet tamen quod decem marcis sibi per me liberatis manucapere finalem expeditionem dicti negotii secundum copiam sibi datam; set quod decem libris libenter ad tunc manucapere voluisset. Et hoc abbati de Neuhous plenius intimavi; supplicans eidem, quatenus quinque || marcas de suis filialibus ecclesiis de Coverham, de S. Agatha, et Egleston providere celeriter dignaretur; quod omnino facere distulit usque presens, et sic dictum negotium in suo defectu verisimiliter poterit deperire.

t. 77 b.

Abbas etiam de Lavenden mihi, in meo progressu versus Londonium, nichil solvere voluit; prout Leicestrie per suum fratrem abbatem fuerat ordinatum, consilio cujusdam canonici quondam prioris de Croxton secum ibidem habitanti ductus nimium singulari; et ea ex causa exposui Lumbardo, plus quam recepi pro Ordine, xx s., de meo loculo proprio; quos, propter meum regressum, rogavi abbatem de Neuhous, quod vellet mihi de abbate de Langelay, vel de aliquo alio abbate Ordinis, aut per seipsum, facere reparari; quod similiter facere distulit usque presens.

Preterea, pater carissime, scire dignemini, quod, jam nuper post festum Purificationis fui Londoniis, et ibidem in Scaccario pro medietate decime in partibus nostris finaliter computavi ibidem; quoad tunc intellexi per amicos specialissimos abbatis de Croxton,

[1] So in Peck's transcript.

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quod ipse abbas fuit ad tunc apud Midelburgh, versus Curiam profecturus. Ibidem tamen proposuit aliquamdiu trahere moram suam quousque per aliquem de amicis suis evidenter sciverit quid et qualiter de domo sua proposuerint sibi facere, et quomodo secum voluerint concordare. Mallet enim pro competenti victu rationabiliter concordare et renuntiare juri suo, quod habet dignitate et prelacia ibidem, quam suum monasterium aliqualiter fatigare.

Et, quia vellem, super sua causa, et ejus successu, aliqualiter informari, petii a magistro Radulpho de Selby, quid sibi videbatur de processu contra ipsum abbatem apud Petriburgh nuper facto, et quid inde per suam estimationem proveniet verisimiliter in futurum? Qui mihi cer ‖ titudinaliter affirmavit, quod dictus processus de f. 78. Petriburgh erat illegitimus, et propterea irritus, et inanis; et quod non fuit dubium, quin dictus abbas, si ad Curiam poterit pervenire, ad monasterium et dignitatem pristinam a qua extitit spoliatus, per decretum Curie restitueretur; et inde literas apostolicas quascunque in hujus causa necessarias obtinebit; et quoad abbates de Neuhous et de Welbek sibi, pro suis expensis, satisfacere compellerent.

Ulterius scire dignemini, quod locutus sum jam tarde cum Lumbardo, pro responso habendo super nostro negotio prelocuto, et mihi dixit et exhibuit evidenter, quod socii sui exposuerunt dictum negotium in Curia pro ipsius expeditione habenda. Set inde nullam adhuc expeditionem poterant optinere; tum quia xx l. modo vix sufficiunt ad hujus expeditionem, ut asseruit, perquirendum; tum quia suos proprios denarios in hujus alienis negotiis, pre timore perditionis future, exponere noluerunt; tum quia l'apa, propter unitatem jam, ut creditur, in sancta Ecclesia reformandam, reddit se valde difficilem in hujus[modi] literas concedendo.

Et quia credo abbatem de Croxton finem optatum, per Dei gratiam, facere de premissis, idcirco rogavi Lumbardum, quod societati sue scriberet Rome, de cessando ulterius prosequi pro negotio supradicto; et quod deinde, habito responso ab eisdem, nobis resolveret x marcas sibi per me solutas, nisi dictus abbas de

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Croxton ipsas x marcas Rome recipiat et exponat in negotio supradicto; quod dictus Lumbardus promisit libentissime se facturum.

Abbas etiam de Welbek fuit septimana preterita Lincolnie: et quidam de nostris ibidem secum locuti fuerunt; set nullum verbum
f. 78 b. vel literam abbati aut mihi aliqualiter ‖ destinavit.

Alia habeo vobis scribere, tam de Ordine quam de concordia de Neuhous et Brodeholme; set me impedit festina arreptio itineris presentis portatoris. Et ideo ad presens non plura. Sed ad felix regimen gregis vestri vos conservet feliciter in longevum Trinitas increata. Scriptum cum magna festinantia, die S. Cuthberti, mane.

Per Hugonem de Tofte, vestrum humilem oratorem.

Reverendo in Christo patri ac D. D. abbati de Dala.

Undated (? circa 1336). **32. Deposit of Subsidies at Barlings by reason of King's Prohibition.**

The proctor of Newhouse and Hagneby deposits the Subsidies for two years from those houses, by reason of the king's inhibition, at Barlings, together with a statement that when the royal licence shall be obtained he will forward the sums to Prémontré as soon as possible.

John, abbot of Prémontré, has complained that Subsidies for two years have been withheld, and he wanted the money on account of lawsuits in the Roman Curia, at Rheims, and elsewhere. Hence he, the proctor of Alan, abbot of Newhouse, and William, abbot of Hagneby, has the said sums; but the king's edict against sending money abroad under pain of outlawry prevents its transmission; hence he has deposited the sums at Barlings. When possible it shall be sent. Meanwhile the said abbots are to be held free of blame.

P. fol. 79. (Reg. Prem. f. 88 b.) In Dei nomine, Amen. Cum nuper venerabilis pater dominus Johannes, D. g. abbas monasterii Premonstratensis, prelatos ordinis Premonstratensis regni Anglie moveri demandaverat, ut contributionem seu talliam Ordinis, a duobus annis ultimo preteritis ab ipsis solvi neglectam (ut idem pater asserit) aut eidem tradant, vel ad generale Capitulum afferant vel transmittant; significaveratque eisdem, quod propter multas et graves lites quas habet in

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Romana Curia, Remys, et alibi, ordinata fuit tallia duobus annis solvenda.

Ego procurator dominorum Alani monasterii de Neuhouse et Willielmi monasterii de Hagneby, abbatum, regni Anglie, Ordinis Premonstratensis, Lincolniensis diocesis, protestor, pro dictis abbatibus et conventibus monasteriorum eorundem et eorum quolibet,

ipsos tanquam filios obedientie, et eorum quemlibet, velle dicto patri et Capitulo generali per omnia obedire, et eorum mandata canonica seu injunctiones recipere et perficere in omnibus reverenter, quatenus ex regula dicti Ordinis artari poterunt et debebunt, sive ex consuetudine aut de jure;

verum, quia, per statutum regium super hoc editum, universis religiosis monasteriorum quorumcunque regni Anglie [ne] aliqualiter mittant; etiam suis superioribus vel aliis quibuscunque, sub pena gravis forisfacture et amissionis bonorum suorum temporalium si contrarium duxerint aliqualiter facien‖dum; et propter hoc transitus maris adhuc non patet alicui securus viarum; quia discrimina imminent manifeste; unde prefati domini abbates penam predictam, obsessiones, depredationes, itinerum et necis periculum non immerito metuentes; voluntatem tamen prestationes predictas solvendi optinentes, si, propter metum hujusmodi et penam predictam, hoc facere auderent; et ne possit eis inobedientiam impingi in hac parte, sine culpa; f. 79 b.

dictus abbas de Neuhous, sexaginta solidos; et dictus abbas de Hagneby XXIIII. s. sterlingorum (ad quos prestationes predicte monasteria predicta contingentes se extendunt) quatenus saltem poterunt et audeant hac vice, propter hujus penam et pericula, ex nunc per me procuratorem predictum solvunt:

Et ego, ipsorum abbatum, conventuum suorum et monasteriorum quorundam nomine et eorum cujuslibet, solvo consignatos in ede sacra (scilicet, in monasterio de Barlynges, Lyncolnie diocesis predicte, penes abbatem et ejusdem monasterii conventum) ad opus predicti patris et Capituli generalis, in subsidium

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predictum, deponendo cum ipsis. Eidem patri et Capitulo generali mittere non audeant, seu audeat eorum aliquis, ut predicitur in presenti. Volunt tamen predicti domini mei, quod ex nunc pro solutis habeantur.

Et protestor ego procurator predictus, nomine quorundam dominorum abbatum et eorum cujuslibet, coram vobis domino abbate de Barlynges et conventu, presens depositum facio; quod, quam cito a dicto D. rege licentia ad hoc haberi, vel aliter solutio sive missio dicte pecunie dicto patri et Capitulo generali fieri poterit absque gravi dispendio monasteriorum predictorum; dictos LX. solidos pro monasterio de Neuhous, et XXIIII. solidos pro monasterio de Hagneby, sepedictis patri et Capitulo generali, pre-
fol. 80. fati abbates de Neuhous et de Hagneby, domini mei, || in hac parte mitti procurabunt et facient de eisdem plenarie respondere.

Et ego, procurator predictus, rogo vos, dominum abbatem et conventum de Barlynges predictos, ut literas vestras mihi et dominis meis predictis concedere velitis, in testimonium et fidem omnium premissorum.

1336. 33. Letter of Excuse to Chapter at Prémontré.

Statement by abbot of Dale of his inability to attend general Chapter at Prémontré, by reason of the war then raging between England and France.

Reason and nature combine to deter him from running risks: hence William, abbot of Dale, Visitor of the Midlands, deputed to general Chapter to be held in 1336, *asserts that after making his visit in due form he was prepared, as bound, to attend Chapter, and for that purpose got as far as Dover: finding there that the road was unsafe by sea and land at the hands of enemies, and mindful of the king's prohibition, and believing the reports to be true, and not invented by himself, he dare not proceed further.*

P. fol. 64. (Reg. Prem. f. 39 & f. 64 b.) In Dei nomine, Amen. Cum, juxta sanctiones canonicas, quis non audeat, nec aliqua ratione audere debeat, per loca seu mare

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admodum populosa multum potenter, ac in eum qualitercunque odio provocata, ad iter se ponere, seu consistorii hujus loci subire judicium, in hostium sinu se reponere, seu ad mortem vel periculum mortis ultroneum se offerre; quinimo hec de jure timeantur, de bono moris [1] vitentur: hec refugit ratio, hec abhorreat natura; ac beneficium protestationis in casibus hujus[modi], in forma juris faciende ad cautelam, non immerito sit inventum.

Ego frater Willielmus, permissione Divina, abbas monasterii de Dala, Ordinis Premonstratensis, Coventrie et Lichfeldie diocesis, ac Visitator medie circarie ipsius Ordinis in Anglia, sub certa forma, per Capitulum generale nostrum, pro anno Domini MCCCXXXVI. (prout idem Ordo exigit) deputatus; protestando assero, dico et constanter affirmo, ac cum effectu protestor, .

quod, post hujus Visitationis officium michi licet indigno nuper commissum, et, sicut filio obedientie decuit, in omnibus (prout Deus dederit) congruis tempore et loco completum; ut, in eodem Capitulo generali, Ordinis predicti, futurus et recepturus, quoad jure fuerit et Ordini convenerit supradicto, personaliter et sufficienter instructus, satis permature iter arripui, et continuando usque ad Doveriam, non sine magno periculo et metu maris, ac per loca minus tuta notorie accessi. Auditis tandem et verisimiliter intellectis, quod ulterius non esset mihi nec alicui excusatori meo in ea parte in eundo et redeundo iter tutum, tum propter prohibitiones regis et regni, tum propter inimicorum et hostium regni An || glicani insidias manifestas, tam in terris f. 64 b.
quam in mari ad mala perpetrandam plurimum vigilantium hiis diebus:

protestor, quod ulterius tam periculoso itineri non audeo me supponere quovismodo.

Et juro ego, abbas predictus, ad hec sancta Dei evangelia per me corporaliter tacta, premissa omnia et singula, sicuti premittuntur, me credere certitudinaliter vera esse.

[1] So in Peck's transcript.

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Et juro specialiter, quod in hac parte nullum impedimenti affectatum apposui, nec procuravi, seu feci apponi; set absque omni fictione, machinatione et dolo per me factis, impedimenta hujus[modi] contigerunt.

Et quod de meo ex habundanti conferrem, si valere poterit ad hoc, quoad mihi pateret in casibus iter tutum.

Premissa protestor et juro conjunctim et divisim, jure, beneficio corrigendi et addendi in omnibus semper salvo.

20 July, 1343. **34. Copy of King's Letter forbidding the Payment of Tribute beyond the Seas.**

King to the Sheriff of Northumberland. Learns that abbots of Prémontré Order beyond the seas have sent word to those in England to send tribute without delay. If allowed, it would cause grave loss to him and his whole kingdom. Wishing to forestall this, he orders him to forbid all superiors in his district from obeying, but that they pay in the amount thus due abroad to the Exchequer. And he is to order all superiors in his district to appear before the Treasurer and Barons of the Exchequer before St. Michael's day, to answer for arrears since the date when the alien houses were taken over, since which date they should have been paid to the king.

A. fol. 54 b. Rex vicecomiti Nordanhumbriæ salutem. Quia datum est nobis intelligi quod abbates de Ordine Premonstratensi de partibus transmarinis certos nuncios suos omnibus abbatibus et prioribus eis subditis in Anglia miserunt quod apportum dictis abbatibus de partibus transmarinis per dictos abbates et priores debitum sine dilacione mittant;[1] quod si tolleraretur in nostri et tocius regni nostri grave dampnum cederet manifeste. Nos, volentes indempnitati nostre prospicere in hac parte, tibi precipimus firmiter injungentes quod omnibus et singulis abbatibus et prioribus Ordinis predicti in balliva tua ex parte nostra prohibeas ne aliquod hujus-

[1] In MS. *vicitant.*

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modi apportum ad dictas partes transmarinas de cetero mittant quovismodo. Sed quod idem apportum sic supperioribus debitum ad Scaccarium nostrum indilate deferant nobis ibidem solvendum. Et venire facias coram Thesaurario et Baronibus de Scaccario nostro apud Westmonasterium in crastino Sancti Michaelis omnes abbates et priores de Ordinibus predictis infra ballivam tuam predictam residentes, ad satisfaciendum nobis de arreragio dicti apporti a tempore quo terre et possessiones religiosorum alienigenarum in nostro regno Anglie capte fuerint certis de causis in manum nostram hucusque, et unde ipsi abbates et priores Ordinis predictorum [1] nobis de tempore illo satisfecisse debuerunt et nondum inde, ut dicitur, satisfecerint. Et habeas ibi nomina predictorum abbatum [2] et priorum in balliva tua residencium et hoc breve.

T. R[oberto] de Sadingtone apud Westmonasterium xx die Julii anno regni nostri Anglie xvii, regni vero Francie iiii^to^.

35. Letter of Abbot of Begham to Abbot of Dale.

9 Nov. (†1354.)

States that Peter, abbot of Prémontré, what with war in his neighbourhood, what with expense of obtaining new privileges, is much impoverished, has incurred heavy debt, and therefore has petitioned the English abbots to come to his aid with a liberal gift; wherefore the abbot of Begham asks the abbots of Dale, Newhouse, Barlings, Welbeck, Croxton, and Hales Owen to meet at Grantham to discuss the matter.

Venerabili in Christo confratri nostro, domino abbati de Dala, salutem et fraternam in Domino caritatem. P. fol. 66. (Reg. Prem. f. 70 b.)

Frater karissime, scire dignetur vestra fraternitas, quod reverendissimus in Christo pater et D. D. Petrus, Premonstrati abbas, inter cetera nobis scripsit:

quod, propter infelicissima infortunia per ducem Orliaceum et suos complices nunc tandem inducta (quod magis dolendum est), deterioratus est plus quam in xxx. millibus coronis; quid in

[1] So in MS.: read *predicti*. [2] In MS. *abbatorum*.

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amissione vinorum, bladorum, et ceterorum animalium; quid in ablatione aliorum bonorum suorum, et combustione maneriorum suorum exteriorum et molendinorum:

et quod propter hujus[modi] guerras, Capitulum generale non stetit ad plenum hoc anno apud Premonstratum, prout fieri solebat; set, cum abbatibus et procuratoribus illuc causa pretacta advenientibus, Consilium habuit apud Farre generale.

Et similiter in eisdem literis reperimus, quod idem reverendissimus pater multum miratur, quod alii confratres nostri, abbates Anglicani, non comparuerunt ad generale Capitulum, ut tenebantur, nec in personis suis propriis, nec per procuratores suos; nec miserunt illuc aliquas summas, pro diversis expensis factis per ipsum reverendissimum patrem et procuratores suos in Curia Romana, pro defensione Ordinis et executorio et conservatorio privilegio exemptionum jam de novo impetratarum; et specialiter pro quibusdam privilegiis pro nobis in Anglia ibidem impetratis
f. 66 b. (quorum con || servator est abbas Westmonasteriensis, Londonii) que nobis cum aliis literis propter festinationem non transmisit; set ea nobis in brevi transmittenda promisit; qui affirmat se et monasterium suum Premonstratense predictum obligari camere D. Pape et diversis Cardinalibus Curie Romane, quid propter renovationem veterorum[1] privilegiorum, quid propter impetrationem novorum privilegiorum in futurum contra diocesanos premaxime profecturam, in plus quam VI. millibus coronis; de quibus oportet ipsum transmittere tria millia ad Consilium generale quod fiet in mense Aprilis proximo futuro.

Insuper scire dignetur vestra fraternitas reverenda, quod Bulla conservantie nostri Ordinis impignoratur Londonii in laicis manibus (quod magis inhonestum est) pro XXX. s. Quare vestrum consilium et consensum habere vellemus, utrum nos ipsam redimeremus communibus expensis Ordinis, an non?

Et revera item reverendissimus pater supplicat, in predictis

[1] So in Peck's transcript; read *veterum*.

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suis literis, omnibus et singulis coabbatibus suis Anglie, ut, solummodo pro hoc instanti tempore necessitatis, pro hujus expensas supportando, ne quid moleste ferent nec se excusarent per aliqua statuta regia. Nam in eisdem literis refert, 'nunc adest tempus bellandi contra diocesanos et alios nostri Ordinis insidiatores.'

Et, ut nobis videtur, in quanto possumus nos tenemur, pro hac vice tantum, in sua premaxima necessitate, juxta posse nostrum, aliqualiter voluntati sue condescendere; juxta illud Sapientie, qui amicus est omni tempore, amicus est et in tempore necessitatis comprobatus.[2] Et a fortiori, ipse non solum amicus est, set et pater. Et naturaliter filii patris pauperiem supportare tenentur.

Et ulterius frater Johannes Boni Temporis multum desiderat, 67.
in nomine illius reverendissimi patris nostri Petri abbatis Premonstratensis, communicare cum omnibus prelatis nostri Ordinis in Anglia causa pretacta.

Quare, ut nobis bonum et honestum ac rationi consonum videtur, vellemus vobiscum et cum venerabilibus confratribus nostris de Newhous, Barlyngs, Welbek, Croxton et Hales primitus colloquium habere apud Grantham, secundo die mensis Martii jam proximo futuro; quid melius faciendum sit in omnibus et singulis articulis predictis, ac novis ordinationibus apud Stanford ultimo factis confirmandum; pro quibus idem reverendissimus pater Petrus Premonstrati abbas, per literas suas, transmisit ad melius et brevius informandum prefatum Johannem Boni Temporis, cum advenerit; et nos interim laborabimus communibus expensis Ordinis pro ejus salvo conductu, vestris meliori avisiamento et consilio in omnibus et singulis supradictis semper salvis.

Scientes ulterius, si placet, reverendissimum in Christo patrem Petrum Premonstrati abbatem nobis unam novam commissionem, pro tribus annis duraturam, transmisisse, in qua inter cetera continetur, quod visitabimus, sub pena censurarum, hoc anno omnes ecclesias nostri Ordinis in Anglia; cum gratiosa clausula ad

[1] Founded on Prov. xvii. 17.

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predictum opus levius per nos faciendum, et per omnes alios coabbates et confratres nostros supportandum, viz. quod, assumpto nobis aliquo ydoneo canonico nostri Ordinis ad presens possumus visitare, nisi aliqua ardua negotia poscant contrarium, et tunc possumus requirere alium quemcunque coabbatem nostri Ordinis
f. 67 b viciniorem eidem ecclesie, in qua habuimus ardua || negotia, si fieri contigerint.

Et quid in premissis vestra reverenda paternitas duxerit faciendum eadem nobis dignetur citra quindenam S. Hillarii jam proximo futuro literatorie certiorari.

Ad gregis vobis commissi gratiosum et felix regimen, vos conservet Trinitas increata per tempora felicia duratura. Scriptum apud Begham, nono die mensis Novembris,

per abbatem de Begham.

3 Dec. (? 1354.) **36. Letter from Hugh Tofte to Abbot of Dale on business of the Order.**

A certain Frenchman of their Order came from Canterbury, returning from Prémontré with powers for abbot of Begham as Visitor; also letters from abbot of Prémontré, very sad in tone, telling of ruin brought about by rising of duke of Orleans, on account of which general Chapter could not be held, for first time in their history. Has been asked by abbot of Begham to assist him in his visit; knows not what to answer. News of the Order and his own movements.

P. fol. 68. (Reg. Prem. f. 45.) Humillima recommendatione, prout decet, premissa. Pater precarissime, scire dignemini, quod venerabilis pater noster de Begham suas literas mihi nuperrime destinavit, per quas evidentius intellexi, quidam Gallicus de partibus Cantuarie (qui suus et noster nuntius fuerat ad Capitulum generale) nuper de Premonstrato rediit, licet maximo cum pavore, atque unam commissionem dicto abbati de Begham directam ad visitandum cum aliquo Ordinis zelatore, prelato vel subdito, sibi assumpto nostrum Ordinem in

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partibus Anglicanis, per triennium duraturam, et alias quasdam literas domini Premonstrati secum attulit satis tristes.

In ipsis etenim literis (quod dolendum est non modicum) plenius est contentum, quod, per detestandam commotionem ducis Aurelianensis et suorum anno preterito, in partibus Premonstratensi monasterio convicinis, dictum monasterium Premonstrati quasi irrecuperabiliter desolatum; nam eorum maneria, grangie, rectorie, vinee, vaccarie, prata et blada fere totaliter in illis partibus vel comburuntur, vel funditus, ut dicitur, prosternuntur.

Et ulterius, propter commotionem predictam, Capitulum generale nostri Ordinis Premonstrati hoc anno non tenuit, ut solebat (quod nunquam antea a nostri Ordinis primordio visum fuit). Nullus enim ad Premonstratum accedere ad Capitulum ausus fuit, propter pericula in illis partibus verisimiliter im || minentia per ubique. f. 68 b.
In quadam tamen civitate fortissima, et optime aquis et muris per medium et in circuitu circumcincta, vocata Farra (ad dictum ducem pertinente, et a Premonstrato per octo milliaria et parum amplius distante; ubi anno preterito hospitati fuimus bina vice) dominus Premonstrati cum quibusdam aliis prelatis (de licentia dicti ducis et suorum) de negotiis Ordinis habuerunt colloquium, licet breve.

Pater noster predictus de Begham mihi scripsit, ut sibi in visitatione futura assisterem juxta posse; et inde responsum citra Natale petiit sibi dari. Set rescribere nequeo neque scio, eo quod dominus meus abbas ad hoc adhuc mihi distulit respondere.

Petiit et predictus abbas de Begham in sua litera, ut sibi ad Begham venirem, in quindena S. Hillarii proximo jam futura.

Proponit etiam secundo die Martii, apud Grantham, vobiscum et cum aliis quibusdam prelatis Ordinis superioris, super negotiis Ordinis pertractare.

Dominus noster de Neuhous stat in suo proposito, sicut prius; set ipsius executionem hactenus voluntarie retardavi. Timeo quod Willielmus Aungwyn diem solutionis non servabit.

Si post Natale ad nos accesseritis, credo quod noster magister

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una vobiscum patrem nostrum de Neuhous, recreationis causa, libentissime visitabit.

Ad vos data proxima ante festum Martini proposui accessisse; set diversimode fueram ad tunc, et adhuc sum per preparationem et auditum compotorum prepeditus; licet hoc desiderem ultra modum.

Audivi tandem quod J. Bawrwell, dominationem Johannis filii regis et suorum subtiliter perquesivit et satagit, ipsorum mediante auxilio, restaurari; et vobis et mihi de amissione nostrorum
f. 69. capitum, prout intus, comminatur; et in vestris partibus, || et comitatu Notinghamie, atque Leicestrie, et Londonii sepius ut dicitur, visus fuit.

Et propterea miror non modicum, quod pater noster de Welbek non facit melius prosequi contra ipsum. Videtur enim mihi omnimodo faciendum, quod dictus pater noster de Welbek, una cum aliquibus specialibus amicis sui monasterii, assumptis secum omnibus actibus abbatis de N(euhous) Londonium se transferat sine mora; et D. regi certificet per omnia, quid est factum; et omnia acta abbatis de N(euhous) per Parliamenta faciat roborari.

Multa alia vellem vos literarie referre, set temporis brevitas non permittit. Ad gregis vestri felix regimen vos conservet feliciter increata Trinitas, nunc et semper. Scriptum cum maxima festinatione tertio die Decembris.

Per vestrum humilem oratorem, fratrem H. de T[ofte].

Reverendissimo in Christo patri, ac domino suo specialissimo, domino abbati de Dale.[1]

[1] There is an interval between this and the following document of 104 years. The foregoing papers were probably collected by Bishop Redman as precedents.

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37. Letter claiming Subsidies for Prémontré. 11 Sept. 1458.

Richard Redman, abbot of Shap (after bishop of St. Asaph &c.), and commissary-general of Simon, abbot of Prémontré, to abbot of Welbeck, warning him to present Subsidies due from him for past and present years at the approaching Visitation.

Will visit Welbeck next 9th of December, to be met and provided for on 8th at Papplewick; to be ready to pay Subsidies at that date, and to pay bearer of present letters.

P. fol. 88 b. (Reg. Prem. f. 93 b.)

Ricardus etc. venerabili in Christo fratri abbati de Welbek, salutem et mandatis nostris firmiter obedire.

Vobis significamus, tenore presentium, quod nos die noveno mensis Decembris proxime futuro, hora cene vel circiter, vestram ad ecclesiam, Domino concedente, gratia visitandi, personaliter descendere proponimus; et ibidem, cum continuatione, prorogatione dierum precipiendo mandamus, quatenus omnes et singulos confratres vestros, tam foris quam intus manentes, qui huic nostre visitationi de jure et consuetudine debuerint interesse, sollicite convocetis seu convocari faciatis, eos premunientes de dicta visitatione.

Adventus nostri causa premittentes aliquem de vestris, eadem die predicta, Papilswyk[1]; qui pro nobis et nostris necessariis expensis ad prandendum de sumptibus vestris ibi provideat; et nos et nostra ad vestram ecclesiam via recta salvo conducat.

Insuper vobis in virtute sancte obedientie, auctoritate qua fungimur in hac parte, firmiter et districte injungendo mandamus, quatenus tallias seu contributiones communitati nostri Ordinis per vos debitas et non solutas, pro tuitione jurium, libertatumque dicti Ordinis ex antiquo rationabiliter impositas, *tam pro annis retroactis quam pro presenti*,[2] omni dilatione postposita, die et vestro loco supradictis, restituere curetis.

[1] Papplewick, eight miles north of Nottingham, on the road to Welbeck.

[2] 'De his videtis Johannis abbatis de Beauchief epistolam, infra, datam Dec. 7, 1458.' [Peck's note.]

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Ac etiam latori presentium de suis expensis et pro laboribus liberaliter satisfaciatis.

Valeatis in Christo. Datum monasterio nostro de Heppe, etc., XI. die mensis Sept. anno Domini MCCCCLVIII.

Venerabili in Christo domino abbati de Welbek.

Per vestrum confratrem, Ricardum abbatem de Heppe.

4 March, 1458-9.

38. New Commission from Simon, Abbot of Prémontré, to Richard Redman, Abbot of Shap.

He recalls former commissions to abbots of Begham and St. Radegund's, and confers his powers in ample manner upon abbot of Shap, during his, the donor's, life.

P. fol. 86. (Reg. Prem. f. 95 b.)

Symon, permissione Divina, Premonstrati abbas, venerabili nobis in Christo fratri Ricardo Redmane, abbati monasterii Vallis Magdalene de Heppe, nostri Premonstratensis Ordinis, Karliolensis diocesis, salutem in Domino et studiosam in commissis diligentiam adhibere.

Cum incumbentia nobis onera, quibus assidue premimur, intenta consideratione pensamus, et debilitatis nostre perspicimus imperfectionem qua nequivimus circa Ordinis nostri negotia debitum servitutis injuncte exsolvere; illos, in parte nostre sollicitudinis, juxta qualitatem agendorum, libenter assumimus, per quos vices nostre queant et possint tam laudabiliter quam salubriter impleri:

Hinc est, quod vobis (de cujus fide, industria, discretione, prudentia et Ordinis zelo, quem et quas, velud aurum in fornace, probavimus) plenam in Domino fiduciam optinentes; vobis in virtute sancte obedientie et sub aliis penis, nisi in hiis mandatis nostris debita cum diligentia perseveretis, districtissime infligendis, mandamus firmiter et districte mandandoque committimus,

quatenus vos, assumpto vobiscum aliquo nostri Ordinis zelatore, prelato vel canonico, literato (aut pluribus, si necesse aut expediens vobis visum fuerit, quem seu quos, similiter et quando vobis

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placeat, mutare poteritis) auctoritate nostra visitetis solicite omnia et singula monasteria, ecclesias, cellas, et loca canonicorum et monialium nostri Premonstratensis || Ordinis in regnis, circariis et f. 86 b.
omnibus partibus Anglie, Wallie, Scotie, et Hibernie ubilibet constituta vel constitutas, tam in spiritualibus quam in temporalibus, tam in capite quam in membris, Deum solum habendo pre oculis; solicite et attente corrigentes et reformantes in eisdem, que, secundum Deum, privilegia et regularia instituta Ordinis nostri corrigenda reperitis, seu etiam reformanda;

non obstantibus quibuscunque literis commissionalibus per nos abbati de Begham seu abbati S. Radegundis, conjunctim seu divisim, seu quibuscunque nostri Ordinis prelatis aut canonicis in predictis regnis, circariis et partibus constitutis ante datum presentium, ad jam dictas circarias et partes visitandi concessis et indultis, quas harum serie revocamus, cassamus et annullamus; decernentes easdem et declarantes nullius roboris esse aut valoris tam circa ecclesias quam circa personas earundem hujus nostram commissionem fideliter exercentium in omnibus que pertinent ad Religionem nostram in predictis regnis et circariis, reformantes pariter et ampliantes; quia per vos, auxiliante Deo, Religio nostra tam decore virtutum quam acquisitione personarum sub jugo nostre Religionis degentium, cum abjectione obprobrii hominum, prout speramus, augmentabitur.

Ut autem in premissis sufficiens sit vobis attributa potestas, prelatos monasteriorum et locorum in predictis circariis et partibus constitutos (si quem aut quos inobedientes, inutiles, aut Ordinis nostri prevaricatores inveneritis) suspendendi aut deponendi, resignationes aut cessiones justas causas resignandi seu cedendi pretendentium recipiendi; et (si vobis videatur utile, ac ecclesie et Ordinis honestas postulet) ipsosque ad cedendum (si videatur expediens et utile) compellendi; et ecclesiis, sic aut alias vacantibus, de novis prelatis providere seu provideri || faciendi; et subjectis f. 87.
nostri Ordinis utriusque sexus, voce, velo, et stallo, grisea tunica seu obedientia nominata dispensandi; prelatos et subditos nostri

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Ordinis dictorum monasteriorum, si necesse fuerit, ad loca secreta convocandi; et ad Capitulum vestrum generale in Anglia et Scotia citandi; ac omnes prelatos et subditos, abbatissas, canonicos, moniales et conversos, qui vobis peccata sua confiteri voluerint, absolvendi; et a sententiis excommunicationis, juris et Ordinis (a quibus absolvere possumus) absolvendi; penitentiasque salutares eisdem injungendi; absolutione quorumcunque casuum nobis generaliter seu specialiter reservata seu reservanda non obstante; ac super irregularitate, si quam (quod absit) contraxerint, in casibus duntaxat nobis permissis, cum eisdem misericorditer dispensandi; cum subditis nostri Ordinis super defectu natalium, super minore etate, juvenumque in religionem ingressu; necnon super capacitate beneficiorum annualium seu aliorum serviciorum quorumcunque in locis debitis et honestis dispensandi et licentiandi; omnesque subditos nostri Ordinis ad arctiorem religionem ascendere volentes, seu pro anime salute de uno loco ad alium, nostri Ordinis professionem mutare desiderantes (si a vobis requiratur) auctoritate nostra dispensandi, licentiandi et permittendi (ita quod hujus professionum permutationes fiant cum consensu prelatorum ad quos tales professionem intendunt prestare) non obstantibus constitutionibus quibuscunque in contrarium editis; convocationes seu generalia Capitula omnium prelatorum et procuratorum conventuum in predictis regnis faciendi; et in pretactis convocationibus seu generalibus Capitulis, cum consensu prelatorum, ordinationes et constitutiones, locis et personis nostri Ordinis in predesignatis partibus existentibus, necessarias, utiles et
f 87 b honestas, tractandi, concludendi, approbandi, permu ‖ tandi, et auctoritate nostra confirmandi; ipsosque abbates et eorum conventus, propter eminentia pericula ad quorum monasteriorum tutus non pateret seu patebit accessus, ad tuta loca convocandi et inibi visitandi; et signantes quoscunque prelatos, per vos conjunctim seu divisim deputatos eos ibidem visitandi; necnon ad debitam relationem vobis faciendam super hiis que in cursu visitationis seu de omnibus prestitis ac statu monasterii in spiritualibus

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et temporalibus inveniunt, per Ordinis nostri penas et censuras ecclesiasticas compellendi; postulationes et translationes prelatorum recipiendi et admittendi, provisiones prelatis resignantibus, visis suis meritis, assignandi et confirmandi; ipsas provisiones et alias prius factas, dum tamen rationabiles secundum Deum vobis videantur, confirmandi vel etiam annullandi; appellationes quascunque ad nos devolutas sive in posterum devolvendas, vel aliis nostri Ordinis commissariis interjectas seu interponendas, tractandi, audiendi et terminandi; incarceratos vel incarcerandos educendi; emissos et emittendos ad propria monasteria revocandi, vel alibi in Ordinem emittendi; scolares ad studium destinandi; prelatos et provisores ipsorum monasteriorum ad expensas moderatas et competenter solvendum in studio permanentibus, per sententiam excommunicationis et alios processus juridicos, secundum Ordinis nostri statuta et privilegia, compellendi, et alia dictos scolares concernentia ordinandi; et, si aliquorum monasteriorum provisiones ad nos per aliquem defectum fuerint devolute, dicta monasteria providendi; et provisiones per vos factas, auctoritate Apostolica nobis in hac parte concessa, confirmandi; electiones prelatorum examinandi; et, si canonicas fuerint ac secundum Ordinis nostri statuta et privilegia, || compellendi et celebratas con- f 88.
firmandi; et si exposcat justitia, electiones cassandi, et electos reprobandi; obedientias manuales nobis et nostri generali Capitulo debitas per prelatos dictarum circariarum (prout tenentur) juxta statuta, pro nobis et nomine nostro, ab ipsis prelatis recipiendi; (ita propter hujus obedientias, pro nobis et nomine nostro, vobis prestandas, nullum prejudicium inferretur in futurum, post vestrum decessum, nobis nostrisque successoribus, nec libertatibus ac privilegiis nostre Premonstratensis ecclesie; quia in omnibus et per omnia prelati dictarum circariarum, prout tenentur, juxta statuta, nobis et nostris successoribus pareant et obediant) tallias insuper seu contributiones Ordini nostro debitas, tam de presenti quam de retroactis annis, suas ecclesias concernentes, pro tuitione jurium et libertatum ipsius Ordinis petendi, exigendi, et

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recipiendi; acquitancias de receptis per vos sub sigillo vestro tradendi et concedendi; contra illos prelatos, qui tallias seu contributiones solvere recusaverint, sententiam excommunicationis in suis propriis ecclesiis et aliis locis vicinis fulminandi; et ipsos a dictis sententiis, si eas solverint, cum effectu absolvendi; quodque si prelatos super hos inobedientes aut (quod absit) resistentes vobis reperitis, ad privationem suarum prelaturarum, absque mora, intendatis et procedere non postponatis; eorum conventus, qui vobis obedire decreverint, ab obedientia ipsorum absolvendi; et, ut ad novam electionem indilate procedant, auctoritatem et licentiam concedendi; expensas rationabiles et justas, per vos pro communi utilitate Ordinis effusas in regnis, circariis, et locis supradictis; ac sumptus procuratoris vel nuntii, per vos ad nos missi
f. 88 b. seu in posterum mittendi, exigendi, requirendi, || et levandi; contra solvere recusantes suspendendi;

Et generaliter omnia et singula concludendi, tractandi, concedendi, diffiniendi et statuendi, et ligandi atque solvendi, que faceremus seu facere possemus si presentes essemus, quotiens et quando opportunum et Ordini congruum, ac ubicunque necesse vobis visum fuerit,

vobis, vita vestra durante, sine aliqua revocatione, cum nostra plenissima potestate, omnimodam, ut dictum est, vobis concedimus facultatem; ac subdelegandi vices nostras plenam damus facultatem:

volentes, quod, de septennio in septennium, aliquem religiosum nostri Ordinis vel specialem nuntium destinetis, cum dictis contributionibus seu talliis colligendis et per vos levandis, [qui] de novisque emergentibus tractandis et concludendis in vestris visitationibus nos plene poterit informare, nobis aut nostro Capitulo generali transmittere nullatenus omittetis. Contradictores et rebelles per censuram ecclesiasticam et alias Ordinis penas compescentes; invocato in hoc, si opus fuerit, auxilio brachii secularis.

In quorum omnium et singulorum fidem, robur et testimonium, sigillum nostrum duximus appendendum.

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Datum Premonstrati quarto die mensis Martii, anno Domini MCCCCLVIII.

39. Letter of Abbot of Prémontré to English Abbots. 1 Oct. 1466.

Simon de la Terrière, abbot of Prémontré, to all the members of the Order in the British Isles, informing them that he cancels the commission as Visitor granted to the abbot of Begham because he had wholly neglected the duties belonging to his commission. Appoints the abbot of Shap in his place, and revokes all the powers formerly granted to the abbot of Begham. [*Much injured by damp.*]

Simon, permissione Divina Premonstratensis abbas, universis et A. fol. 8.
singulis abbatibus, prepositis, prelatis, canonicis, ceterisque nostri Ordinis [Premonstratensis] subditis salutem in Domino sempiternam. Notum facimus quod, cum alias de vita et moribus fratris abbatis de Begham nostri prefati Ordinis [in circariis et partibus Anglie, Hibernie, Scocie et Wallie][1] minus debite instructi, commissionem ad visitandum et reformandum monasteria et personas nostri prefati Ordinis in circariis et partibus Anglie, Hibernie, Scocie et Wallie constituta seu constitutas eidem contulissemus, virtute cujus commissionis tenebatur nobis et nostro generali Capitulo de triennio in triennium a data sue commissionis absque aliqua dilacione, tallias et contribuciones in dictis partibus nostro Ordini debitas suis propriis sumptibus et expensis, transmeare vel afferre, et super hiis que nostrum Ordinem concernunt, et ab eo acta forent debite informare, quod adimplere minime curavit, ymo penitus et omnino neglexit. [Quare] pro hiis et aliis racionabilibus causis, que nos et animum nostrum movere potuerunt et debuerunt, prout in [literis eodem scriptis] facta clare constare potest, commissionem nostram eidem abbati de Begham ut predicitur concessam revocamus, cassamus, et annullamus, volentes quod abbas de Heppa potestate et auctoritate per nos sibi commissa uti et gaudere possit et valeat, modo et forma in ipsa sua commissione contentis, non

[1] The words in brackets are cancelled in MS.

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obstantibus quibuscumque per prefatum abbatem de Begham in contrarium allegatis seu allegandis. In cujus rei testimonium, sigillum nostrum literis presentibus duximus apponendum. Datum apud Sanctum Quintinum in Viromandia, in domo nostre habitacionis, anno Domini MCCCCLXVI, die primo mensis Octobris.

7 Oct. 1466. **40. Faculties granted to Abbot Redman.**

[*Imperfect. A leaf is missing in the Register.*] *Commission granted to Abbot Redman by the abbot of Prémontré, giving faculties to exercise the full powers of a Visitor. The faculties are granted for twelve years even should the grantor die.* [*Much injured by damp.*]

. . . . . .

A. fol. 8. sic vobis attributa potestas prelatos ipsarum ecclesiarum si quem aut quos inutiles nostri Ordinis [prevaricatores] inveneritis deponendi, resignaciones seu cessiones prelatorum justas et racionabiles causas resignandi seu [ceden]di, pretendentium recipiendi, et ecclesiis sic aut alias vacantibus de novis prelatis, salvo jure patronorum . . . . . ac illorum quorum interfuerit provideri faciendi. Et subditis nostri Ordinis super voce et stallo ac obediencia nominata, ad preces propriorum prelatorum, debite dispensandi; prelatos et subditos dicti Ordinis in dictis partibus, si necesse fuerit, ad secura loca sine cujusvis viventis prejudicio convocandi; ac omnes subditos nostri [Ordinis] qui vobis peccata sua confiteri voluerint, a sentenciis excommunicacionis et Ordinis absolvendi; ac super irregularitate si quam, [quod] absit, contraxerint, in casibus duntaxat nobis premissis, dispensandi; generalia Capitula sive convocaciones prelatorum et procuratorum conventuum faciendi, et ad dicta Capitula sive convocaciones eosdem citandi seu citari faciendi; et pretactis generalibus Capitulis sive convocacionibus, cum consensu prelatorum et procuratorum conventuum, ordinationes pro locis et personis nostri Ordinis in dictis partibus existentibus, necessarias, utiles et honestas, tractandi et faciendi, et eas confirmandi vel abolendi. Expensas racionabiles

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et justas per vos pro Ordine effusas levandi, provisiones prelatis resignantibus visis suis meritis assignandi, et ipsas provisiones et alias prius factas, dum tamen racionabiles secundum Deum vobis vide[ntur] confirmandi; appellaciones quascunque ad nos devolutas terminandi; incarceratos educendi; emissos ad propria monasteria revocandi vel alibi in ordine dimittendi; postulaciones prelatorum recipiendi et admittendi ac eciam translaciones ipsorum recipiendi; scolares ad studium destinandi; prelatos et provisores suorum monasteriorum, qui ad suas expensas solvendas potentes fuerint; ad expensas competentes et necessarias in studio, per sentenciam excommunicacionis et alios processus juridicos, secundum nostri Ordinis statuta et privilegia, compellendi et alia dictos scolares concernencia ordinandi; electiones prelatorum examinandi, si juste fuerint et secundum statuta nostri Ordinis celebrate, confirmandi; et si aliquorum monasteriorum provisiones ad nos per aliquem defectum fuerint devolute, dictis monasteriis providendi et provisiones hujusmodi auctoritate Apostolica nobis in hac parte concessa confirmandi, et prelatos et canonicos nostri Ordinis dictarum parcium a sentenciis latis in ultimo generali Capitulo absolvendi. Preterea, cum aliqua ecclesiarum vestrarum de Begham et Sancte Radegundis, spiritualium nostrarum filiarum nobis immediate subjectarum, vacare contigerit, abbas alterius ecclesie ac eciam prior si simul abbas vacare contigerit, eleccionem . . . . . et valeat regere atque dirigere eciam et confirmare, vobis concedimus facultatem et nostram plenariam paternalem [potestatem]. Insuper obediencias manuales nobis debitas per prelatos in partibus Anglie, Hibernie, et Wallie ut premittitur constitutos, pro nobis et nomine nostro, ab ipsis prelatis dum simul fuerint ac eciam magna pars fuerit convocata seu convocati et proprius . . . . . [recipiendi; ita] quod obedienciam pro nobis et nomine nostro vobis faciendam, non prejudicabunt nec inferent prejudicium in futuris [temporibus] nostris successoribus [nec] libertatibus nostre Premonstratensis ecclesie; [quia] in omnibus et per omnia, prout tenentur, juxta statuta et privilegia nostra pareant et obediant, percipiendum. Et

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omnia et singula dicta et eadem tangencia aliis prelatis nostri Ordinis in parte et in toto committendi et subdelegandi, vobis [nostre] potestatis plenissime juxta statuta et privilegia nostri Ordinis, cum cujuslibet cohercionis auctoritate concedimus, facultatibus non obstantibus quibuscunque, aliis commissionibus et literis per nos [hucusque] expeditis, quas prout fatum esse dinoscitur de causis ex certa scientia, tenore presencium, revocamus, atque cassas, nullas et irritas declaramus, earum literarum et commissionum tenorem et execucionem vestri ad arbitrium totaliter remittendo. Ceterum, ut hanc et alias commissiones conveniencius valeatis exequi, contradictores et rebelles per censuram ecclesiasticam compescatis, invocando ad hoc, si necesse fuerit, auxilium brachii secularis. Presentes quoque literas usque ad xii annos in nostra ac eciam in nomine . . . . . successorum nostrorum, Premonstratensis ecclesie abbatum, volumus et concedimus in pleno suo robore et virtute [permanere]. In cujus rei testimonium, sigillum nostrum litteris presentibus duximus apponi. Datum apud Sanctum Quintinum in Viromandia, in domo nostre habitacionis, anno Domini MCCCC sexagesimo sexto, die septima mensis Octobris.

1470. **41. Rating of Premonstratensian Houses in the year 1470.**

Made for the purpose of taxation by the Abbey of Prémontré.

A. fol. 54 b. Taxacio per abbates de Neuhous et de Barlinges anno gracie Millesimo et [*sic*] lxx. Australis circaria: Leistona—lxvi^{s}. viii^{d}. Langeley—lvi^{s}. viii^{d}. Derhame—lvi^{s}. viii^{d}. Sancta Radigundis—xl^{s}. Langedona—xxx^{s}. Torr—lvi^{s}. viii^{d}. Tichefelde—lvi^{s}. viii^{d}. Beghame—l^{s}. Derforde—l^{s}. Byley—xxx^{s}. Wendlenge—x^{s}.——Summa xxv^{li}. iii^{s}. iiii^{d}. Tawlew—lxx^{s}.[1]

Neuhous—lxxvi^{s}. viii^{d}. Croxtona—lxvi^{s}. viii^{d}. Welbeck—lxvi^{s}. viii^{d}. Barlynges—lvi^{s}. viii^{d}. Sulby—lvi^{s}. viii^{d}. Halles—

[1] The £25 3*s*. 4*d*. stated in the text as the sum total does not include this £3 10*s*. received from Talley.

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lvi^{s}. viii^{d}. Bellum capud—xlv^{s}. Dala—xlv^{s}. Tupholme—xxxv^{s}. Lavenden—xxvi^{s}. viii^{d}. Haneby—xx^{s}. Neubo—xx.^{s}

Alnewyk—lxx^{s}. Sancta Agatha—lxv^{s}. Blancalanda—l^{s}. Cokersontes—lxv^{s}. Heppa—x^{s}. Coverham—xxx^{s}. Eglistona —xl^{s}.

42. Fragment of a letter, apparently from Richard Redman, Bishop of St. Asaph, to Abbot of Prémontré. . . . . . **Undated. 20 Dec. (? before 1471).**

About sending Tallies or Subsidies oversea, and other matters, referring to legislation preventing such payments, and asking for a renewal of his own commissorial powers.

Supplicantes vestras in hac p[arte] . . . . . commendantes A. fol. 1
quod bone memorie . . . . . propria usum rochetarum canonicis nostri O[rdinis libere et li]cite pro illa quasi inju[rium] que d[omini] . . . . . abbates de Welbecke et Hales pro . . . . . Tallewe vestro judicio auctoritatis finalit[er] . . . . . gravitate alias nobis transmissa ac etiam . . . . . dictorum abbatum de Welbecke et Hales nostra . . . . . transmisimus reverencie ut amborum pretensio[nes] . . . . . diffinitiva judicetur sentencia pro talliis . . . . . diligencius vicibus apposuimus iterat[is] . . . . [bonum ?] . . . . . exitum attingere nequivimus, presertim propter [compositionem ?] . . . . . exhibitam et ostensam, inter Adam quondam [predecessorem] . . . . . vestrum et Capitulum generale ex parte [una] . . . . . ex altera mittam aperte continente[m] [tallias] predictas pro perpetuo fore remissas . . . . . regis Anglie, quo prohibetur omnibus relig[iosis, ne pecunias] transmittant aliquas extra regnum Anglie . . . . . [amissione] bonorum, que in regno suo possident . . . . . quod abbas monasterii beate Marie de Awnewyk nostri [Ordinis] temporum effluxis curriculis a Sede Apostolica . . . . . solum quod sit summo pontifici subjectus in re[gno Anglie] . . . . . ac perniciosum plurimorum exemplum, conte[mptus] jurisdictionis et auctoritatis vestrarum non modicam s . . . . . singulis in quadam litera velle vestrum vestram . . . . . latorem per presencium enucliari et

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vestro sub sigillo . . . . . Pro nostra eciam commissione de novo modo amplissi[me] . . . . . [itera]turum et congruum vestro beneplacito con . . . . . debitum hujusmodi cum latore fide[li] . . . . . ad premissa alia aliave consimilia vobis . . . . . credulenter adhibere velitis. Precarissime . . . . . antiqua hec illicita finalit[er] . . . . . ualis potencie consolentur filii optatis desideriis . . . . . congaudere possimus per seculorum secula et . . . . . ut post mortalia vos induat celestia. Scripta . . . . . vicesimo die mensis Decembris, anno Dni. . . . . .

Vester filius et fidelis obedientiarius
Ricardus abbas monasterii Vallis
Magdalene, alias Heppa.

10 Oct., † before 1471.

43. Bishop Redman to Abbot of Prémontré about Tallies.

Has received his letters about Tallies with reverence, but they have filled him with astonishment. His many benefits would urge him to diligence in securing what would conduce to his use, and he, the bishop, would be prepared to obey any kind of command from him. He would be only too ready to fulfil his behests, but, as he has often informed him, the abbots of the English province sharply grumble against his demanding tallies. They state that Abbot Adam and a general Chapter acquitted them from such payments. Even if it were not so, the king's mandate gives cause to fear, because Parliament forbids Premonstratensians or Cistercians to send subsidies beyond the seas under any form, under pain of forfeiture of all they possess in England. Sends the balance of twenty nobles promised, but not yet paid. Asks for renewal of commission, for the last was much spoilt by carelessness of carrier and wet: the wax of the seal was reduced to a pulp. Dated 10 *Oct.*

A. fol. 111. Debito dictandi ordine tali ac tanto patri et domino prorsus hinc dilecto paucis duximus sequentibus notificandum, quod vestras prestantissime pater reverendas nuper recepimus literas, omni cum reverencia qua debuit et decuit, effectum precipue continentes super tallias vobis solvendas, que animum vestrum [1] admiracione

[1] So in MS.; ? read *nostrum*.

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repleverunt. Sed certe, reverendissime pater, plus nos multimodo miramur quod, nostris literis multociens vobis inde transmissis, tam tenuem exhibetis fidem; revera, reverendissime domine, innumerabilia et largiflua beneficia, ex sola vestra liberalitate nobis frequenter collata, satis nos inducerent circa ea que vestre sedant[1] utilitati diligenciam habere solicitam, totumque ad omnia genera mandatorum fore paratum. Compulerunt nos insuper arcius amicabiles vestre litere sepius nobis porrecte, velle vestrum perficere si possibilitas affuisset, set certe vestre dominacioni iterata vice sicut prius vobis certifica[vi]mus, quod omnes nostri Ordinis abbates infra provinciam Anglie contra nos acriter conquerunt[2] dictas tallias exigendo. Quia affirmant planeque ostendunt per literas, inter bone memorie Adam abbatem predecessorem vestrum et generale Capitulum vestre provincie, ac abbates tocius Anglie sigillatas, inde fore acquietas. Necnon si hec non essent, regium mandatum nobis incutit metum, eo quod per suum Parliamentum omnibus suis subditis, presertim religiosis nostri Ordinis ac Cisterciensis, est statutum, quod extra suum regnum tallias neque contribuciones aut quevis xenia, vel per mercandizas, quovismodo transmittere non presument, sub pena forisfacture omnium que infra suum regnum possident, prout si placet presencium bajulus satis vobis referre ulterius poterit, cum quo, reverendissime pater, residuum pecunie viginti nobilium, vobis per eum promissum et nondum solutum multis preangustiis et tribulacionibus ut nobis referebat expensum, transmittimus, obnixius dominacionem vestram obsecrantes, istam commissionem integraliter secundum eundem effectum nobis transmittere, quia ultima, per aquarum inundanciam bajulique incircumspeccionem, valde est denigrata, ceraque sigilli ejusdem in massam redacta. Et sic diu valeat dominacio vestra per tempora longiora, secundum pie paternitatis effectum et animi voluntatem. Ex monasterio nostro Vallis Magdalene, alias Heppa, x. die mensis Octobris.

Vester humilis subditus et orator Ricardus Redman,
abbas monasterii Vallis Magdalene, alias Heppa.

[1] So in MS.; ? read *spectant*.

[2] So in MS.

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13 April, 1485. **44. Passport to John Rede.**

He may travel to Prémontré to attend a general Chapter of the Order.

A. fol. 47 b. Richard by the grace of God king of England and of Fraunce and lord of Irlande to all Capitaynes, their Lieutenantes, Maires, Shirifes, Bailiffes, Constables, Custumers, Comptrollers, Sercheours, Kepers of Portes, Crekes and Passages and all other our Officers, ministres and soubgiettes, aswele by See, freshe Waters as by lande and at oure Towne and Marches of Calace, and all other places of our obeisaunce these oure lettres for to see, or here, and to euery of theyme greting. For asmoche as our wellbeloued soubgiet, John Rede, entendeth by our licence to goo and passe at this tyme into the parties of Fraunce, to the Reuerend fadre in God Thabbot of Premonstre, and to the general Chapitour of thordre of Premonstre, by the special desire and commaundemente of the Vistour of the same ordre within this our Royaume, for certain matters and causes concernyng greatly the wele of that religion. Therefore we wol and streitly charge you al, and euery of you, that ye peasibly permitte and suffre the seid John, for the spede and effectuel execucion hereof, to passe into the said parties with oon person in his company, if hyme lust, on horsebak or on fote with his fardelles, males, Bogettes, Caskettes, lettres closed or open, and also ten markes in gold or siluer sterlinges, with al other bagagges and herneises to him nedefull and behouefull. And from the seid parties to retourne hidre without eny let, arrest, serche, or vnlaufull vexacion in body or goodes, as ye wol avoide oure grevous indignacion, and aunswere therefore vnto vs at your vttermast perilles. Yeuen undre oure Signet at our Cite of London the xiiith day of Aprile, the seconde yere of our Reigne [1485].

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45. Letter from Bishop Redman to Hubert, Abbot of Prémontré. **22 March, 1485 or 6.**

Received his letters of March 14, brought by John Rede; had sent letters to the fathers assembled in general Chapter. Asks for confirmation of an order received through the pope's delegate, the bishop of Rochester, concerning the use of rochets. Their houses in England in want and ruinous, and the members so poor as hardly able to find wherewithal to live. Will send Subsidies when they can. Evidently refers to a papal bull, and seems to promise to send [? copy of] it. Asks him to accept their excuse and to give credence to their messenger. [This letter is much injured by damp.]

[Reverendissimo] in Christo patri Domino Domino Huberto, A. fol. 2 b.
Dei et sancte Sedis Apostolice gracia, Premonstratensi abbati, vir humilis in Christo [parere]que mandatis in omnibus paratus, Ricardus abbas monasterii Vallis Magdalene de Heppa vestreque Premonstratensis Ordinis [Carliolensis] diocesis, omnimodam obedienciam et reverenciam tanto patri debitas, cum honore. Litteras vestras reverendas xiiii [die] mensis Marcii, per Johannem Rede nuncium nostrum, ea qua decuit reverencia recepimus ac singula [lib]enter et pacificater [*sic*] plenarie intelleximus; pro quibus, metuendissime pater, et pro eo quod vestre placuit [paternitati] nobis, vestro humili et pauperrimo subdito, tam honorabiliter et benigne ac discrete rescribere, non . . . . . possumus cordialissime eidem vestre dominacioni gratias referimus[1] . . . . . implorantes . . . . . precarissimam antedictam, quatenus omnia et singula contenta in nostris litteris vestre paternitati reveren[dissime] [per latorem presen]cium nuperrime transmissis, venerabilibus patribus in proximo vestro generali Capitulo, capitulantibus de . . . . . facere; necnon ordinacionem ac diffinicionem vestre paternitatis reverendissime ac Capituli vestri antedicti . . . . . ansis et sigillatis confidenter latorem, per presencium antedictarum, transmittere dignetur etc.

[1] So in MS.; ? read *referre*.

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. . . . . [Edmundi] Roffensis episcopi, Summi Pontificis delegati, pro usu rochetarum cum hiis nostris literis . . . . . [sup]plicantes humiliter et devote, quatenus decretum hujusmodi confirmare dignetur vestra domina[cio] . . . . . lum ac aliam discrepanciam, necnon pro utilitate reipublice nostre alme Religionis pro . . . . . dissimis sigillatis declarare. Et quia ecclesie nostri Ordinis infra circariam Anglie [existentes sunt ita debiles et ruin]ose, necnon abbates et alie persone earundem ita pauperes, et indebitater[1] non habentes [aliquod unde vivere possent et susten]tari, de triennio in triennium vigore nostre commissionis durante nomine ecclesiarum . . . . . is propriis, nomine talliarum seu contribucionum dicte circarie Anglie, omni dilacione . . . . . fideliter transmittemus et persolvemus; promittentes transmissionem . . . . . eidem bona fide adimplere. Rogantes eciam paternitatem vestram reverendissimam . . . . . sigillatis tenorem cujusdam copie cum hiis nostris litteris vobis . . . . . transmittere dignetur vestra dominacio. Quam bullam ante vestram . . . . gracia Dei mediante celebrand . . . paternitati vestre
fol. 8. bona fide remittemus . . . . . || ad premissa aliave consilia vestre dominacioni, ex parte nostra et pro nobis declaranda, et [per] lato [rem] hujusmodi, fidem credulam adhibere velitis. Insuper noverit vestra dominacio quod propter temporis brevitatem de . . . . . qualem habere vellemus providere non potuimus. Supplicantes igitur eidem vestre dominacioni p[rout] . . . . . cum hujusmodi latore presencium vobis destinamus gratanter recipere velitis. Et citra proximum vestrum generale Capitulum d . . . . . tino in partibus nostris vobis indubitanter transmittemus. Et vestram dominacionem atque paternitatem reverendissimam ad d[ominatio]nem nostre alme Religionis conservet, qui post mortem manducavit[2] per tempus longevum. Ex monasterio nostro Vallis Magdalene predicto xxii° die mensis Marcii, 1486.

Reverendissimo in Christo patri et Domino Domino Huberto, Dei et sancte Sedis Apostolice gracia, Premonstratensi abbati, suo patri percarissimo.

[1] So in MS.; ? read *indubitanter*. [2] So in MS.; ? read *manu ducat*.

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46. Letter from Innocent VIII. concerning Injuries sustained by the Premonstratensians. 8 May, 1486.

Orders 'Universitas vestra' to keep the oppressed religious, and to excommunicate the authors of their wrongs if they were laymen, and to suspend them if clerics or monks; and neither to be absolved till restitution made. A similar document printed in Le Paige, Bibl. Præmon. Ordinis, Lib. III. pp. 647–8, but wrongly dated.

Innocencius Episcopus servus servorum Dei venerabilibus fratribus archiepiscopis, episcopis et dilectis filiis abbatibus, prioribus et ceteris Ecclesiarum prelatis, ad quos littere iste pervenerint, salutem et Apostolicam benedictionem. Non absque dolore cordis et plurima turbacione didicimus quod ita in plerisque partibus ecclesiastica censura dissolvitur, et canonice sentencie severitas enervavit, ut viri religiosi et hii maxime qui per Sedis Apostolice privilegia majori donati sunt libertate passim a malefactoribus suis injurias sustineant, et rapinas dum vix invenitur, qui congrua illis proteccione subveniat et profovenda pauperum innocencia murum se defensionis opponat. Specialiter autem dilecti filii nostri abbates et confratres Premonstratenses et ceteri Ordinis eorum professi, tam de frequentibus injuriis suis quam de ipso cotidiano defectu justicie conquerentes, universitatem vestram per literas petierint Apostolicas excitari, ut ita videlicet eis in tribulacionibus suis contra malefactores eorum prompta debeatis magnanimitate consurgere, quod ab angustiis quas sustinent et pressuris vestro possint presidio respirare. Ideoque universitati vestre per Apostolica scripta mandamus atque precipimus quatenus illos, qui in aliquem de predictis fratribus, instigante diabolo, manus violentas injecerint, sive possessiones vel res eorum, seu domos vel hominum suorum irreverenter invaserint, aut ea que predictis fratribus e testamento decedencium relinquuntur contra justiciam detinuerint, seu ipsos fratres contra Apostolice Sedis indulta sentenciam excommunicacionis aut interdicti proferre presumpserint, vel decimas laborum seu nutrimentorum suorum, spretis privilegiis Apostolice Sedis, extorserint, si laici fuerint publice A. fol. 57 b.

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candelis accensis excommunicacionis sentencia percellatis. Clericos autem, canonicos sive monachos, appellacione remota ab officio et beneficio suspendatis, neutram relaxaturi sentenciam donec predictis fratribus plenarie satisfaciant, et hii precipue qui pro violenta manuum injeccione vinculo fuerint anathematis innodati. Cum diocesani episcopi litteris ad Sedem Apostolicam venientes ab eodem vinculo mereantur absolvi, nisi forte monachi vel canonici regulares per abbates vel priores suos post satisfaccionem congruam, secundum Ordinis disciplinam, fuerint absoluti; villas autem in quibus bona predictorum fratrum seu hominum suorum per violenciam detenta fuerint quam diu ibi sunt interdicti sentencie supponatis. Datum Laterani, II. Nonis Maii; Pontificatus nostri anno secundo.

14 April, 1488. **47. Letter from Hubert, Abbot of Prémontré to Bishop Redman.**

Glad to hear all houses in England prosper, except St. Radegund's, whose late abbot Ingram, who had been reinstated, leads a dissolute life. Knows not if this happened through suppression of the truth. Renews Redman's commission as Visitor. Complains that the accustomed Subsidies have not been sent; tells him to collect them, threatening superiors with penalties for non-compliance; he must use the powers of coercion vested in him. And if Subsidies cannot be got over in cash, then equivalent in bills of exchange or merchandise to replace them, as good white cloth, or a good and sure-footed ambler, for a good horse can rarely be found in those parts.

A. fol. 66. Venerabilis confrater et amice karissime, post amicabiles in Domino salutaciones; hac die xiiii mensis Aprilis presencium per latorem vestre nobis exhibite sunt litere, quas leti et gaudentes suscepimus, cum ex ipsis perceperimus singula nostri Ordinis monasteria et personas circarie Anglie in spiritualibus et temporalibus prospere gubernari. Unde immensas Omnipotenti Deo graciarum acciones referimus, devicto tamen monasterio Sancte Radegundis propter vitam dissolutam Ingormi, quondam abbatis ipsius monasterii, quem absolutum et ad statum pristine vite restitutum per nostras

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literas asseritis. Si tacita veritate id obtinuerit nescimus, Deus scit. Insuper ad prefata monasteria circarie Anglie visitanda et reformanda commissionem vobis iterato transmittimus, qua in re fidelem executorem ad Dei laudem et Ordinis decorem, animarumque salutem uti consuevistis vobis[1] exhibeatis. Dudum preterea multas commissiones vobis destinasse meminimus, quibus cavebatur quod ab omnibus et singulis nostri Ordinis prelatis prefate circarie, tallias ordinarias et extraordinarias Ordini predicto debitas, levaretis et reciperetis, et de eisdem verum calculum racionem et reliqua redderetis. Nichil tamen a vobis hucusque recepimus, ex quo non immerito miramur cum ipsas per vos annuatim recepi verissimiliter credendum sit, nam ad eas solvendas predicte circarie prelatos per censuras ecclesiasticas compellendi potestatem utique habuistis. Rogamus ergo et nichilominus precipimus ut deinceps sepedictos prelatos ad hujusmodi tallias vobis solvendas, juxta vestre commissionis formam compellatis, et de eisdem nobis verum calculum et reliqua reddatis. Quod si forsan ob edictum regium prefatas tallias in denariis istac transmittere nequiretis, nichilominus per commutacionem mercatorum Parisiensium vel Rothomagensium easdem recipere possemus, aut nobis album pannum honestum ad estimacionem ipsarum, vel bonum et securum gradarium destinare possetis, singulariorem complicenciam[2] hoc faciendo nobis facietis, nam equos in partibus istis vix aut nunquam bonos invenire valemus. Etenim memoratus lator nobis pro sigillo nostro viginti obtulit nobilia, que recepimus ut idem vobis referre poterit. Valete per tempora longiora felicem.[3] Ex urbe Parisea, die predicta, anno M° [CCCC] LXXXVIII°.[4]

per nos.

Phmente Hermen. ut supra confratrem et amicum vestrum cordialem.

[1] So in MS.; ? read *nobis*.
[2] So in MS.; ? read *singularem complacentiam*.
[3] So in MS.; ? read *felix*.
[4] The date is incorrect, and the signature of the letter is obscure.

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† 1488. **48. Bishop Redman to Hubert, Abbot of Prémontré.**

Has received his letters complaining of not getting Subsidies from England. Far be it from the English so to act by him, and not to send him a true account. He must know that the demand for them has often been made of the houses, but hitherto without success, as a general composition with Adam, his predecessor, is alleged. Also a statute of the kingdom prohibits the sending of Subsidies across the seas under pain of treason and forfeiture. A copy shall be sent of what the houses used to furnish, and he will do his best to send white cloth of good value and other things asked for. What was sent before was captured on the high seas by pirates. The bearer is taking 20 nobles as a present. Asks for the renewal of his commission.

A. fol. 86 b. Universali Ordinis Premonstratensis primati ac pastori et suo preceteris in Ordine specialius domino atque patri, Domino Huberto, Dei gracia abbati Premonstratensi, suus licet humilis devotissimus tamen ac benevolentissimus filius, Ricardus Redmayne, Dei paciencia abbas et minister indignus monasterii beate Marie Magdalene de Schappe, alias Heppa, humillime recommendacionis officio presupposito, cum paterne dileccionis affectu sincerissimo obediencie filialis omnimodam reverenciam, subjeccionem, et honorem. Vestras, reverendissime pater, jamdudum literas, omni cum honore quo decuit, recepimus; in quibus aperte monstratur quod tallias ordinarias et extraordinarias contribuciones et reliqua nos, ab abbatibus tocius nostri Ordinis Anglie, perprius exegisse ulteriusque levasse crederetis. Super quo ad plenum admirari non sufficimus eo quod vos tale sive talia in mente de nobis quovismodo decrevistis concipere, cum quempiam horum ad effectum unquam potuimus perducere. Absit enim, pater, hoc a nobis, ut sic ageremus et vobis verum calculum inde non transmitteremus. Immo certissime sciat vestra reverendissima dominacio, nos, aliquando minis et quandoque blandiciis, sepius ex eis illas exigisse, sed Deo teste puraque consciencia hucusque quovismodo optinere non valuisse, eo quod

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allegant se ab hujusmodi prorsus fore solutos, per quandam composicionem generalem captam inter Adam, bone et felicis memorie predecessorem vestrum, et abbates tocius provincie Anglie; necnon eciam in medium producunt statutum regni in [quo] aperte precipitur quod nullus alicujus Ordinis sive condicionis pecunias, mercimonia, sive per commutacionem mercatorum extra regnum suum quoquomodo transmittat, sub pena prodicionis et forisfacture omnium que in suo dominio habere videntur; attamen si vestre placuerit dominacioni per latorem presencium nobis destinare copiam secundum regestrum vestrum, ad quod singula monasteria nostre provincie Anglie fuerint apud vos ab antiquo tempore taxata, redactam in quodam scedulo, sigillo vestro signato, tunc nimirum alias omni cum diligencia uberiores exhibemus sudores. Quia quod justum, et vestre dominacioni fuerit placitum, in omnibus semper invenietis nos esse paratos, vobisque eorum mentes super hujusmodi intimius procurabimus transmittere. Album pannum eciam honestum et preciosum cum ceteris complacenciis vobis latore presencium preante destinavimus, sed, ut nobis referebat, latrones super mare insidiantes a se tulerunt et secum asportaverunt. Attamen in signum majoris amicicie vobis sepedicto presencium latore, sub spe fidelitatis et noticie qua secum preante habuistis, viginti nobilia transmittimus, benignitatem vestram multiplicatis precibus affectuosissime supplicantes quatenus novam destinetis commissionem, largissimo modo secundum favorem vestre potencie et mee devocionis intuitu, quam quidem ad Dei executemur laudem, nostre Religionis commodum, et ad consciencie vestre exoneracionem.

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24 April, 1488. **49. Commission granted by Archbishop Morton to Bishop Redman.**

And to Fulco Salusbury, Dean; Lewis Sutton and John Staveley, canons of St. Asaph's; quoting Bull of Innocent VIII. of August 1487, issued at request of Henry VII., for the absolution of certain persons in England who had incurred excommunication for raising tumults in the realm. After imposing suitable penance on them, and receiving their oath to abide by the decrees of the Church and avoid further trouble, to confer the said absolution.

A. fol. 66 b. Johannes, permissione Divina Cantuariensis archiepiscopus, tocius Anglie primas, et Apostolice Sedis legatus ac sanctissimi in Christo patris et Domini Domini nostri Innocencii Divina providencia pape octavi, ad infrascripta delegatus, venerabili fratri nostro Ricardo, Dei gracia Assavensi episcopo, discretisque viris magistris Fulconi Salusbury decano, Lodowico Sutton et Johanni Staveley canonicis ecclesie cathedralis Assavensis, salutem, graciam, et benediccionem. Ad universitatis vestre noticiam deducimus et deduci volumus per presentes quod nos nuper literas Apostolicas, sub vera bulla plumbea more Romane Curie bullatas, sanas et integras ac omni sinistra suspicione carentes, nobis directas nuper cum ea qua decuit reverencia recepimus sub eo qui sequitur
fol. 67. tenore verborum.[1] || Ad absolvendum igitur in debita juris forma omnes et singulos viros religiosos Ordinis Premonstratensis aliosque quoscunque per civitatem et diocesim Assavenses in dicta sentencia excommunicacionis innodatos et involutos juxta et secundum formam et effectum literarum Apostolicarum predictarum, ac eis penitenciam salutarem pro modo culpe hujusmodi injungendam, prestito primitus per eosdem juramento corporali de parendo juri et stando mandatis Ecclesie, ac quod talia in dictis ecclesiis expressata de cetero non committant. Vobis conjunctim et divisim,

[1] *Apostolice Sedis*, &c., as printed in Rymer, *Fœdera*, tom. xii. pp. 324–5, under the heading 'Commissio facta archiepiscopo Cantuariensi pro absolutione Tumultuantium.'

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de quorum consciencia et industria in hac parte confidimus [et] hac vice duntaxat vices nostras committimus per presentes. In cujus rei testimonium, sigillum nostrum presentibus est appensum. Datum in manerio de Lamehith xxiiii^to^ die mensis Aprilis anno Domini millesimo CCCC° LXXXVIII^vo^, et nostre translacionis anno secundo.

50. Injunction by Bishop Redman on the death of the Abbot of Sulby. circa ? 1488.

Abbot of Newhouse has imposed on him the duty of presiding at election of new abbot, but being busily engaged cannot attend to it just at that moment. Till he can do so, orders the prior to assume the government of the house, and not to allow any of the canons to wander forth and gossip.

Or thus:

For the consolation of the afflicted community he will hasten to preside at the election of a successor. Will be at Cokersand in October following. Orders all canons belonging to the house to be present, and also not to discuss the election with outsiders. Oct, (?) 1488.

Ricardus [etc.] Audita nuper morte bone memorie venerabilis confratris nostri domini J. N., abbatis monasterii de Sulby, nostri dicti Ordinis, Lincolniensis diocesis, non mediocriter sed lacrimabiliter contristamur. Et cum venerabilis confrater noster, abbas de Neuhous, onus nove ibidem eleccionis curamque paternitatis sue humeris nostris hac vice imposuerit; ac eciam visitare, reformare et, si que fuerint in eadem corrigenda, corrigere; necnon ad eligendam ydoneam personam in patrem et pastorem ejusdem ecclesie. Sed, quia ad presens arduis et diversis negociis multipliciter prededitі [sumus], festinanter ut vellemus accedere non valemus. Attamen gracia Dei mediante infra breve ad id peragendum ad predictum monasterium personaliter accedere et declinare decrevimus; et tunc certum et competentem diem adventus nostri vobis prenunciare non omittemus. Igitur vobis, filii karissimi, priori et [canonicis] dicti monasterii N. injungimus et mandamus et quemlibet vestrum A. fol. 85 b.

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interim oneramus cum spiritualibus et temporalibus, ut ea laudabili habeatis in gubernacionem religiose et commode cuncta custodiatis ad laudem Dei, commodumque dicti monasterii, prout volueritis respondere cum ad dictum monasterium premissa accesserimus feliciter complere. Et neminem permittatis de fratribus ejusdem monasterii, post recepcionem literarum nostrarum, extra situm monasterii predicti vagantes transire cum secularibus confabulantes, ne exinde aliquid dicto monasterio oriretur gravamen. Insuper cunctis fratribus dicti monasterii, in virtute sancte obediencie et sub pena contemptus, precipimus quatenus omnia et singula in hiis nostris literis contenta ut filii vere obediencie perimpleant et obediant etc.

Memorandum: quod in xvi folio bonum est Regestrum super hujusmodi factum [per] me R. Bedall.

Vel sic.

Ricardus [etc.] salutem et ad cordis optata se totaliter declinare. Seriem vestre litere, nuper, fratres predilecti sive filii karissimi, nobis transmisse, plenarie persentimus ad vestre consolacionis graciam, auxiliumque speciale vobis super et de morte, bone et felicis memorie, venerabilis confratris nostri J. N. abbatis et pastoris dicti vestri monasterii nuper defuncti, pre nimia tristicia non modicum mestificati, ad vos in vestri futuri abbatis eleccione accedere et personaliter declinare, vestra non defuit requisicio sana. Quocirca, premissis directe conceptis, vobis significare decrevimus quod tali die mensis Octobris proxime futuro post datum presencium, hora cene, ad ecclesiam vestram de Kokarsand, gracia visitacionis, necnon ad eligendam ydoneam personam in patrem et pastorem ejusdem ecclesie, interesse non omittemus. Igitur vobis filiis karissimis omnibus et singulis dicti monasterii canonicis, tam intus quam extra existentibus, mandamus quatenus hujusmodi eleccioni pastoris legittime interessetis sub pena contemptus, etc. Ac insuper, vobis omnibus et singulis tam intus quam extra existentibus, sub pena contemptus necnon eciam et sub pena

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excommunicacionis majoris, precipimus ne aliquos seculares sive cujuscunque status vel condicionis predicte eleccioni convocent, seu quovismodo per amicos sive aliquos internuncios vocitari faciant.

51. Bishop Redman to Abbot of Prémontré. 28 March, 1493.

Refers to former letter by a bearer carrying presents, who was robbed at sea by pirates, and asking for a new commission in very wide terms. Houses in England, though poor in substance, are rich in observance. Asks him not to credit certain canons who have fled from their houses and may make him a tale; and not to grant them their petitions, but rather send them back to be examined and dealt with. Asks him to take the explanation of bearer for the truth.

Ornatu scribendi tali ac tanto reverendissimo domino, ac tocius A. fol. 87. nostri Ordinis Premonstratensis supprimo[1] patri, primatui et pastori causa brevitatis prorsus relicto. Excellentissimam vestram dominacionem omni cum filialis obediencie et subjeccionis famulatu, stilo succincto, duximus honorandum, vestreque prefate dominacioni presentibus innotescendum nos presencium latorem nuper vobis transmisisse diversis cum complacenciis et muneribus, ex parte nostra merito vobis exhibendis; quibus omnibus et singulis, non tantum nostris sed eciam suis, per predones a se super mare ablatis, vix vita servata evasit, sicuti vobis plane ex rei veritate intimabit, quem tamen altera vice metuendissimum negocium aggredi attemptavimus, vobis et transmittendo humiliter supplicantes quatenus novam nobis commissionem destinetis largissimo modo secundum favorem vestre potencie et nostre devocionis intuitu; quam quidem secundum vim et effectum vestri mandati in eadem contenti diligencius observari procurabimus, ad Dei laudem, religionis commodum, et in consciencie vestre exoneracionem. Et quamvis, reverendissime pater, singula monasteria nostre provincie temporalibus sint pauperrima, tamen Deo gratias referentes, virtutibus et omnimodis Religionis ceremoniis existunt ditata, etc. Ulteriusque, reverendissime pater, vestram dominacionem intimius

[1] So in MS.: read *supremo*.

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duximus exorandum, quod cum aliqui profugi canonici nostre provincie Anglie, aliquid ad optinendum sive quovis colore querelandum, ad vos fraudulenter apostatando advenerint, de facili fidem eis ne exhibeatis, aut peticioni eorum consensum nequaquam prebeatis; sed pocius, reverendissime pater, eos ad nos, cum votis eorundem in scriptis redactis, digne examinandos et prout justicia inde exigit recepturos, remittetis. Circa premissa et omnia alia ex parte nostra vobis nuncianda latori presencium obsecramus quatenus fidem exhibere velitis indubiam. Et sic vestram dominacionem diu incolumem Ille conservet, Qui ad sui gregis custodiam vos preelegit. Scriptum cursorie in hospicio nostro Londonensi, xxviii die mensis Marcii, anno Domini millesimo cccc nonagesimo tercio.

Vester semper ad vota humilis et benevolentissimus obedientiarius et subditus, Ricardus Redmayne, abbas et minister monasterii de Schappe.

Section II.—DOCUMENTS REGARDING ELECTIONS

Undated; circa 1471.

52. Method of Holding the Election of an Abbot.

After Mass of Holy Ghost all retire to Chapter house, when the president calls the names and receives excuses from absentees; gives discourse and reads commission and legal formularies; then Veni Creator, *with versicles and prayers; reads constitutions about elections, and explains the three ways of election, by compromission, inspiration, or postulation. If by first, choice of electors to be made, and method thereof. These proceed apart to elect and bring the name of person selected to presiding abbot. The elect is examined and then confirmed and installed with* Te Deum; *then all offer their obedience, and he is given the keys of office and the seals. A record of the transactions is then to be made, and the elect sent to diocesan for the ecclesiastical form of blessing.*

P. fol. 12. (Reg. Prem. fol. 17 b.)

In primis: celebrata Missa S. Spiritus, intretur Capitulum; et inquiratur a priore domus, si omnes fratres sunt vocati, juxta

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mandatum sibi directum? Et si aliquis sit absens ex causa legitima, videatur si commiserit vocem suam alicui fratri, qui ibidem presens fuerit.

Deinde pronunciet pater abbas causam adventus sui, et diem electionis assignatam. Et, si habeatur commissio, legatur.

& tunc fiet protestatio contra excommunicatos, per priorem domus.

Postea cantetur, *Veni Creator Spiritus*, cum versiculo *Emitte* etc. & collecta, *Assit nobis*, etc. a patre abbate dicenda.

Tunc legatur statutum, *De electionibus celebrandis.* Et exponatur *forma elegendi* per tres vias (viz. per viam compromissi; per viam inspirationis Divine; vel [postulationis]).

Et si via compromissi ad eligendum assumatur, a conventu tunc eligantur duo primi electores, qui alios quinque vel tres de conventu ad se eligant. Quo facto, illis septem vel quinque sic electis detur potestas a conventu, per viam in scriptis, eligendi abbatem. Quibus concordantibus de persona eligenda, duo eorum nuntiet[1] in secreto patri abbati eorum concordantiam et nomen persone eligende. Tunc intrent omnes compromissarii Capitulum cum persona eligenda. Et eligatur in scriptis in canone ibidem, per unum compromissariorum. Deinde petatur, per patrem abbatem, ipsius electi consensus. Quo optento, eat pater abbas cum compromissariis et electo ad aliquem locum extra capitulum; et examinentur compromissarii singillatim super forma tractatus electionis, et de vita et moribus electi. Et deinde persona electi examinetur, maxime de literatura, et publicetur examinatio; et quod omnia rite se || habeant (si ita sit). Et fol. 12 b.
queratur si quis velit opponere quicquam contra electionem, vel contra personam electam. Si nihil proponatur, tunc statim confirmetur; et ducatur electus ad ecclesiam, cantando *Te Deum.* Super quem dicatur statim postea collecta, *Pretende Domine*; cum versiculo appendente. Et tunc ducatur ad stallam abbatis, et installetur. Postea reintret Capitulum, et canonici sibi facient

[1] So in Peck's transcript: read *nuntient.*

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obedientiam; ponentes interim claves coram pedibus sui abbatis. Et tradatur sibi sigillum abbatis.

Reg. Prem. fol. 13 b. Et post hec omnia plenarie peracta, pater abbas decretum electionis faciet et ordinabit.

Id. fol. 14 b. Quo facto, mittatur electus ad diocesani[1] loci, suam benedictionem suscepturus.

14 May (no year; between 1472–1475).

53. How an Abbot should attend an Election at a Daughter House.

Bishop Redman reminds the abbot of Newhouse of his duty towards his daughter house of Alnwick, then devoid of an abbot. Upbraids him for his neglect; orders him to go to Alnwick before the feast of the Blessed Trinity. If he cannot go, he must commission him, Bishop Redman, and the abbot of St. Agatha's to act in his name. If he fails, the duty of seeing directly to it devolves upon himself (Bishop Redman).

A. fol. 41 b. Ricardus permissione Divina Assavensis episcopus, et abbas monasterii vallis Magdalene de Heppa, Ordinis Premonstratensis, Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis in omnibus partibus Anglie, Wallie, Scocie et Hibernie commissarius generalis, plenissima potestate legitime et literatorie deputatus, venerabili confratri abbati de Neuhouse salutem, et hiis nostris cum effectu parere mandatis. Cum ex jure paternali eleccionibus in quibuscumque filiabus ecclesiis vestris habetis interesse, licet super dispendium pauperrime et inopia vestre filialis ecclesie de Alnewyke instanti tempore vacacionis minime condoletis, quamobrem stimulo meroris pluries inpungimus[2] tanta intollerabilia, tantam insolenciam Religionis in dicto irruisse monasterio vestro adhuc postposito paternitatis remedio. Quare predilecte frater, intuitu caritatis et amoris antiqui respectu requirimus, ac ex officio nostro vobis mandamus pro secundo et

[1] So in Peck's transcript: read *diocesanum*.
[2] So in MS.: ? read *injungimus*.

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tercio ac peremptorie monemus, quatenus si fieri potest in vestra propria persona descendatis ad regimen eleccionis in vestra filiali ecclesia de Alnwyke, ita quod dicta eleccio fieri et celebrari possit ante festum sancte Trinitatis proxime futurum post datum presencium. Sin autem nobis et vestro filio abbati sancte Agathe cum latore presencium commissionem vestram dirigere non omittatis. Etiam || et placeat unum de canonicis vestris nobis nomine vestro fol. 42. associandum ut ad execucionem dicte eleccionis possimus procedere et premissa per vos fieri, sub pena contemptus et in virtute salutaris obediencie vobis per presentes exstitit preceptum et ut honorabili et venerando domino Comiti Northumbrie placere velitis. Et si, quod absit, fomitem rebellionis arripere curetis in premissis pro certo sciatis provisionem dicti monasterii ad nos devolutam et superinde causis quamplurimis per conventum coram nobis allegatis et probatis, cum consilio quatuor et quinque coabbatum nobis assistencium, ad novam procedere eleccionem, auctoritate domini Premonstratensis, et exinde quod justum est super jure vestre paternitatis determinare. Datum sub sigillo nostro commissionali apud Novum castrum, mensis Maii die xiiii°.

54. Letter from Prior and Convent of Cokersand to Abbot of Croxton. **Undated, prob. 1477.**

Announce death of their abbot, William Lucas. Ask him to take steps for election of a successor. Want to know when they may expect him. [*A fragment only: in places quite illegible, the writing being destroyed by damp.*]

Reverende pater: salutacione que magis complacet premissa A. fol. 2. cum filiali obediencia . . . . . abso . . . . . modicum misericordiam ut nobis desolatis retrahitis solacium filii fuimus condolentes . . . . . vestra paternitas et nostra ecclesia interim compatitur maximum dispendium et viduitatem de . . . . . omnia [? cadunt] in deteriora Jhesu Christi amore reformetis premissa ut vestra presencia . . . . . ncius. Sed pro electione facienda accedatis celeriter in propria persona . . . . . et fratri Hugoni Camberton capellano domini Visitatoris scriptis suis . . . . . jure

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vobis debetur ad recompensum tramite justicie bona fide promittimus . . . . . noticia major confluet secularis insurrectio quam fuit perprius in ultima electione et . . . . . dere scimus quin vestra paternitas nos . . . . . velut per viam compromissi in numero v . . . . . et nostra vota vobis dirigere cum electa persona per vos admittenda in monasterio . . . . . superest in electionis solemniis cum effectu perficienda. Et . . . . . premiss . . . . . et domini Visitatoris beneplacitum, vestrumque accessum diem et horam vel aliter in dir . . . . . et distincte latore presencium certificare curetis, quia in desperacione ulterius . . . . . hac necessitate modo deficere velitis. Inesset causa judicem inquirere . . . . . et nos relevare concedat. De monasterio nostro de Cokyrsand in festo sanct . . . . .

Vestri filii desolati, senex prior et conventus de [Cokyrsand].

1477. **55. Letter of Abbot of Croxton to Prior and Convent of Cokyrsand: together with process of electing, confirming, and installing William Bowland as Abbot there.**

After the usual preliminaries, nine canons were appointed to make an election per compromissum. *They chose Wm. Bowland, who was accordingly confirmed, installed, and received symbols of office with all the usual formalities.* [*This letter is only partly legible.*]

A. fol. 2. Universis sancte matris Ecclesie filiis presentes litteras inspecturis, Johannes dominus [abbas ecclesie Sancti Johannis] apostoli et evangeliste de Croxton salutem et noticiam veritatis. Nuper [vacante ecclesia de ? Cokyrsand] per mortem Willelmi Lucas abbatis ejusdem, assignavimus diem novi eleccionis [abbatis] [faciende, videlicet anno] Domini M° CCCC° septuagesimo septimo. Omnibus convocatis confratribus [sive infra sive extra monasterium degentibus] de jure nostro visitantes et districtiori modo inquirentes . . . . . in dicta electione locum haberent
fol. 2 b. comperimus fratres illos . . . . . || unum. Tamen per quandam

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sinistram diffamacionem detectus erat . . . . . e nuper ibidem celebrate convocavit seculares et de impetrando literas optatorias . . . . . statuta nostre sacre Religionis, de quibus impetitus, in pleno Capitulo negavit crimen et xii manu de se purgavit, nec aliud comperientes nostra correccione dignum seu generali Capitulo referendum, [ad aulam capitularem] procedentes, cantato ympno *Veni Creator Spiritus* post solempnitatem ejusdem Misse viis et modis elige[ndi] [convoc]acione Capituli de eleccionibus conventui publicatis, [fratres] compromissi elegerunt in numero novem sacer[dotes, qui] in forma juris juratorum se compromiserunt, scilicet fratrem[1] [*sic*] Johannis Wratone prior conventus, Georgii Lynd, [Mi]lonis Chattburne, Willelmi Bowland, Hugonis Fawshede, Henrici Fortone, Garstang, [Johannis] Prestone, Mathei Kyrkby, sub hora signata ad eligendum, scilicet ab hora xi usque ad horam xii^am^ [predict]e diei; qui post multiplices tractatus diversarum personarum, tam de gremio ecclesie dicte quam omnium aliarum ecclesiarum [nostr]i Ordinis, vota sua infra horam limitatam nullo penitus discordante, in fratrem Willelmum Bowland [adjuv]ante Deo concorditer direxerunt, et secrete electo nobis nominato publice pronunciaverunt et elegerunt in communi; et a nobis [petierunt] humiliter confirmari. Quare nos pro tribunali sedentes, juris paternali rectoris ipsius electio . . . . . assumptis nobiscum fratribus Hugone Camberton, capellano reverendissimi domini Visitatoris nostri, et [Willelmo] Harstone priore nostri conventus, prius diligenter examinantes tam eleccionem quam electum, nichil quod [adversetur] . . . . . statutis aut privilegiis nostre sacre Religionis sencientes, ipsum fratrem Willelmum Bowland [pro abbate] admisimus dicto monasterio et quantum in nobis est confirmavimus totum processum eleccionis, et electionem [legitime factam] laudantes et approbantes. Solempniter cantantes *Te Deum laudamus* deportatus est [electus] ad [ecclesiam, ubi] dictis oracionibus consuetis, investitus cordis campanarum, per nos installatus

[1] So in the MS.: read *fratres*; and all the names should be in the nominative case.

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est. Et iterato reversi, [omnibus] que fuerunt peragenda peractis, omnes dicte ecclesie confratres sibi manualem fecerunt obedienciam . . . . . in stabilitate officii sui sigillum sibi tradendo et claves officiorum ad pedes suos ob[volventes] officiariis reaccipere demandavit. In premissorum testimonium sigillum nostrum appo[suimus] anno, die, mense, et loco supradictis.

3 June, 1478. 56. Decree of Election of Abbot John Swyft to Newhouse.

Election to proceed per compromissum. *Those appointed: Thos. Ashton the abbot, Thos. Halton prior, Thos. Tatyrsall, John Barton, Rob. York, Rob. Kyryngton, Thos. Hull, Rob. Beverlay, sen., and Rob. Beverlay, jun. They elected John Swyft, abbot of Beauchief. Bishop Redman and Wm. Lincoln, abbot of Barlings, confirmed election; all sang* Te Deum, *and new abbot was installed and put in possession by having cords of the bells put into his hand. In Chapter, the brethren offered obedience, and the ring of his office was put on his finger.*

Signed by Bishop Redman and Wm. Lincoln.
June 8, 1478.

fol. 12 b. Universis sancte matris Ecclesie filiis presentes literas inspecturis, Ricardus permissione Divina Assavensis episcopus, abbas de Schappe et reverendissimi in Christo patris et Domini Domini Huberti Premonstratensis abbatis commissarius generalis, salutem et noticiam veritatis. Nuper vacante ecclesia de Neuhous per cessionem, resignacionem, et renunciacionem spontaneam fratris Thome Ashton, abbatis ejusdem ecclesie, pure et simpliciter in manibus nostris factas: Nos, ne ipsa ecclesia pastoris solacio destituta in spiritualibus aut temporalibus gravia dispendia pateretur, assignavimus priori et fratribus dicte ecclesie, sic vacantis, diem eleccionis novi abbatis faciende, videlicet tercium diem mensis Junii, anno Domini M° CCCC^mo LXXVIII°. Nullis dicte ecclesie professis absentibus, Missa de Spiritu Sancto celebrata, assumpto . . . . . nobiscum venerabili confratre nostro, magistro Willelmo Lincoln, in decretis bacalario, abbate de Barlynges, in domo capitulari ipsius ecclesie monuimus ut omnes et singuli

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excommunicati, suspensi vel interdicti, si qui essent, Capitulum exirent, alios libere eligere permittentes, protestando expresse quod minime fuit intencionis nostre seu fratrum ecclesie supradicte in presencia talium ad eleccionem novi abbatis quoquomodo pro se cedere.[1] Et lecto capitulo statutorum nostri Ordinis de eleccionibus, invocata prius Spiritus Sancti gracia, tandem placuit conventui eidem ecclesie sic vacantis de pastore futuro per viam compromissi providere. Nullo penitus discordante, dederunt fratribus Thome Ashton, Thome Halton priori, Thome Tatyrsall, Johanni Barton, Roberto York, Roberto Kyrnygton, Thome Hull, Roberto Beverlay seniori, Roberto Beverlay juniori, canonicis et confratribus ecclesie supradicte, plenam et liberam potestatem ac mandatum specialem infra tempus eis limitatum, scilicet ab hora decima usque ad horam duodecimam predicte diei, eligendi novum abbatem de se ipsis, aut aliis ecclesie supradicte fratribus, seu aliis quibuscumque nostri Ordinis, prout eis et ecclesie sue magis expediens videretur; ita tamen quod postquam de persona idonea fuerint concordes, unus ipsorum de mandato aliorum, vice sua et ipsorum ac tocius capituli, personam illam eligeret, in communi promiserint bona fide universi et singuli quod ipsum reciperent in abbatem et pastorem, quem ipse duxerit eligendum. Dicti vero commissarii dictam potestatem eis traditam acceptantes, et postmodum loco secreto se divertentes, post diversos tractatus multiplicium personarum, venerabilem patrem abbatem Johannem Swyft, abbatem de Bello Capite, virum utique providum et discretum, in spiritualibus et temporalibus laudabiliter circumspectum, vita et moribus plurimum commendatum, scientem eciam et volentem jura ecclesie sue tueri, vota sua direxerunt, eligerunt et postularunt; et ante horam eis assignatam, frater Thomas Halton prior, unus compromissorum predictorum, vice sua et sociorum suorum ac tocius Capituli, predictum venerabilem patrem dominum Johannem Swyft, abbatem de Bello Capite, abbatem et pastorem ecclesie supradicte elegit, providit et nominavit. Supplicavitque nobis humiliter et devote ut dictas

[1] So in MS.: read *procedere* for *pro se cedere*.

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fol. 13. || eleccionem et postulacionem sic rite et canonice celebratas, tam auctoritate domini Premonstratensis, quam auctoritate paterna, quam plenarie fungimur, vice et commissione venerabilis confratris nostri Lisquensis patris, abbatis dicti monasterii de Neuhouse, hac vice commissis et in pleno Capitulo perlectis, ratificare, approbare, confirmare et transferre dignaremur. Nos vero, dicti electi et postulati consensu petito et primitus optento, dictas eleccionem, postulacionem et personam electam, diligenter examinantes, canonice factam laudamus, approbamus, et tenore presencium confirmamus; et translacionem dicti electi, auctoritate patris nostri Premonstratensis, admittimus. Quibus peractis, omnes una voce *Te Deum laudamus* cantarunt et ipsum electum translatum et confirmatum, ut moris est, ad ecclesiam deportaverunt; in possessionem dicte ecclesie induximus corporalem, cordas campanarum in manibus suis tradendo, et ipso installato iterato ad Capitulum fratribus reversis, obedienciam sibi manualem fecerunt, per nos sibi tradito sigillo officii administracionis sue. In quorum omnium et singulorum fidem, robur et testimonium sigillum commune istius monasterii presentibus est appensum, una cum sigillo reverendi patris predicti Ricardi Assavensis episcopi et venerabilis patris abbatis de Barlyngs.

4 June, 1478. **57. Pensions granted to Richard Wuton and Gilbert Boston during the life of Thos. Ashton, late Abbot of Newhouse, on his Resignation.**

John Swyft, abbot of Newhouse, and convent, have granted to Ric. Wuton of Corksay and Gilbert Boston of Kelby an annual rent of 10 *marks, payable half-yearly, during the natural life of Thos. Ashton, late abbot of Newhouse. If payment is wholly or in part in arrears beyond forty days, then the assignees or their representatives may recover by distraint upon Hotoft. Signed and sealed by the above; and also by Bishop Redman, abbot of Shap, and Master Wm. Lincoln, LL.B., abbot of Barlings.*

A. fol. 11 b. Omnibus Christi fidelibus ad quos presens scriptum pervenerit. Noveritis nos Johannem Swyft, abbatem de Neuhouse, et ejusdem

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loci conventum dedisse, concessisse et hac presenti carta nostra confirmasse, Ricardo Wuton de Corksay et Gilberto Boston de Kelby, infra comitatum Lincolniensem, quendam annualem redditum decem marcarum, legalis monete Anglie, sibi aut suis certis attornatis, heredibus et executoribus fideliter solvendum, per equales porciones ad duos anni terminos, videlicet ad festa sancti Martini in yeme et Pentecoste, durante vita naturali domini Thome Ashton, nuper abbatis de Neuhouse. Et si contigerit dictam solucionem decem || marcarum a retro fore, in parte vel in toto, ultra xl^ta^ dies post aliquod festum festorum predictorum, tunc bene licebit predictis Ricardo et Gilberto aut suis attornatis, heredibus, aut executoribus, in omnibus terris et tenementis dicti abbatis et conventus in Hotoft infra comitatum Lincolniensem distringere, et districciones penes se retinere donec de solucione predicta cum arreragiis, si que fuerint, plenarie sibi fuerit satisfactum. In cujus rei testimonium sigillum nostrum commune presentibus duximus apponendum, una cum sigillis reverendi patris Ricardi Assavensis episcopi, abbatis de Schappa et domini Premonstratensis commissarii generalis, ac abbatis Lisquensis hac vice commissarii, et magistri Willelmi Lincoln, in decretis baculariі, abbatis de Barlynges. Datum in Monasterio de Neuhouse iiii^to^ die mensis Junii, anno Domini M° CCCC^mo^ LXXVIII°, et regni regis Edwardi iiii^ti^, xviii°. fol. 12.

58. Licence granted by Bishop Redman to Reb. Beverley, Sen., Canon of Newhouse. 10 June, 1478

On account of his merits, grants him for his life, or till further orders, freedom from any other jurisdiction or correction than that of the grantor's; also the right to obtain rentals and choose his own confessor; and perpetual silence is imposed upon detractors of the Order.

Ricardus permissione Divina, etc. dilecto nobis in Christo fratri Roberto Beverley seniori, canonico de Neuhouse, nostri dicti Ordinis Lincolniensis diocesis, salutem et paternalem amplecti favorem. Tua laudabilis conversacio vite et morum honestas, A. fol. 13 b.

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quibus personam tuam dinoscimus insignitam, nos inducunt ut tibi reddamur ad graciam liberales,[1] ut nostra auctoritate et licencia speciali, impetrare et recipere possis aliquod servicium annuale, vel cantariam, aut trentalia, vel alia quecumque officia vel servicia sacerdotalia, et in eisdem ministrare in locis debitis et honestis, a quibuscumque personis honestis tibi conferenda, per presentes plenariam concedimus licenciam, ad terminum vite tue dummodo sis honeste conversacionis, opinionis illese, et bone fame, et te conserves in habitu tuo et nostram subeas jurisdiccionem, correccionem et regularem disciplinam, ac nostris firmiter obedire mandatis, ab omni jurisdiccione et correccione alterius cujuscumque nostri Ordinis prelati vel subditi te totaliter exonerantes donec a nobis aliud habueris in mandatis. Et ut eligere possis confessorem ydoneum, secularem vel regularem, qui tuas confessiones audire et te poterit absolvere tociens quociens tibi fuerit oportunum, auctoritate nostra plenissima tibi concedimus facultatem, contradictoribus nostri Ordinis, si qui fuerint, silencium perpetuum imponendo. Datum sub sigillo nostro commissionali in monasterio de Barlynges, x° die mensis Junii, anno Domini M°CCCCLXXVIII°, et nostre consecracionis anno sexto.

10 September, 1478.

59. Croxton: Decree of Election of Abbot.

John Swyfte, the abbot of Newhouse, on death of John Arghume, abbot of Croxton, a daughter house, appoints 10 *September*, 1478, *for the election of a successor. After usual formalities, Helias Attirclyff was elected by way of inspiration. Confirmed by Bishop Redman; Thos. Belesby, abbot of Barlings, concurring. The elect was installed in the usual way.*

A. fol. 96.

Universis sancte matris Ecclesie filiis presentes literas inspecturis, Johannes Swyfte, Dei paciencia monasterii de Neuhous abbas, salutem et noticiam veritatis. Nuper vacante ecclesia filiali nostra de Croxtone, nostri Ordinis Premonstratensis, Lyncolniensis diocesis, per mortem fratris nostri Johannis Arghume abbatis ejusdem:

[1] So in MS.: read *liberalem*.

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Nos igitur, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia dispendia pateretur, assignavimus dicte ecclesie fratribus, sic vacantis, diem eleccionis novi abbatis faciende, videlicet x^mo die mensis Septembris. Quo die adveniente omnes fratres de gremio prefate ecclesie unanimiter congregati in domo capitulari, missa de Spiritu Sancto ante omnia ut moris est celebrata, lectoque capitulo de novo abbate faciendo, invocata prius Spiritus Sancti gracia, tandem, favente Altissimo, per viam inspiracionis ejusdem Spiritus Sancti, Heliam Attirclyff ejusdem ecclesie confratrem, virum utique providum et discretum, in spiritualibus et temporalibus laudabiliter circumspectum, vita et moribus plurimum commendandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, et nullo penitus discordante concorditer elegerunt. Nos vero, dicti electi consensu petito et primitus optento, dictam eleccionem et personam electam diligenter examinantes prout decet, ipsum fratrem Heliam Attyrclyff in abbatem et pastorem predicte ecclesie de Croxtone rite ut premittitur electum, ac eleccionem ejusdem canonice factam; in presencia reverendi in Christo patris et Domini Domini Ricardi, permissione Divina Assavensis episcopi, abbatis de Schappe et Visitatoris Ordinis Premonstratensis tocius Anglie, Wallie, Scocie et Hibernie; advocato insuper in hoc negocio confratre nostro magistro Thoma Belesby in decretis bacallario, abbate de Barlynges, secundum formam statutorum Ordinis nostri et privilegiorum, laudamus, approbamus, et tenore presencium confirmamus. Quibus peractis, omnes una voce *Te Deum laudamus* cantaverunt, et ipsum electum confirmatum, ut moris est, ad ecclesiam adduxerunt; quo quidem psalmo decantato ipsum electum, ut moris est nostri Ordinis, installavimus et in possessionem dicte ecclesie induximus corporalem, campanas dicte ecclesie in manibus suis tradendo. Et premissis omnibus sic rite peractis, et nobis ac omnibus dicte ecclesie fratribus ad Capitulum iterato reversis, surrexerunt omnes et singuli dicte ecclesie professi, et dicto electo sic per nos confirmato obedienciam manualem fecerunt, tradito per nos sigillo ministracionis sue. Omnia

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premissa et singula omnibus quorum interest vel interesse poterit notificamus per presentes. In quorum omnium testimonium et fidem, sigillum nostrum una cum sigillo [*ends thus abruptly*].

9 Dec., 1488. **60. Resignation of John Bromfield, Abbot of Coverham, into the hands of Bishop Redman, and the Election of John Askogh as his Successor.**

Coverham being thus vacant, Bishop Redman appoints December 9th for election of successor. John Askogh, of that convent, was elected by way of inspiration. Election approved by Redman and his assessor, the abbot of St. Agatha's. Installation followed with the usual formalities.

A. fol. 82. In Dei nomine, Amen. Coram vobis auctentica persona et testibus hic presentibus, ego Johannes Bromfeld, abbas monasterii beate Marie Virginis de Coverham Premonstratensis Ordinis Eboracensis diocesis, volens et affectans ex ceteris [1] causis veris et legittimis me et animum meum in hac parte moventibus, ab onere, cura et regimine, abbacialique dignitate prefati monasterii de Coverham penitus exui et exonerari, non vi, metu, seu dolo. Ad hoc inductus, dictum monasterium meum in sacras manus reverendi in Christo patris et Domini Domini Ricardi Redmayn, Dei gracia Assavensis episcopi, abbatis de Schappe dicti Premonstratensis Ordinis, Karliolensis diocesis, et dictum [2] commissarii generalis, prefati monasterii nostri resignacionem admittendi potestatem habentis, pure, sponte, simpliciter, et absolute resigno. Ipsumque re et verbo dimitto; ac juri, titulo et possessioni, abbacialique dignitati meis in eodem prehabitis renuncio, eisque cedo, et ab eisdem totaliter recedo, in his scriptis; in signum resignacionis et renunciacionis mee predicte, sigillum officii mei vobis tradendo, infraque sacras manus vestras resignando. Et dictam ecclesiam esse vacantem ac a patre et pastore ad presens destitutam [declaro].

Et nos prefatus Ricardus, permissione Divina Assavensis epi-

[1] So in MS.; read *certis*. [2] So in MS.; read *domini*.

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scopus, abbas de Schappe, Ordinis Premonstratensis, Karliolensis diocesis, ac reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis, tocius Anglie, Wallie, Scocie et Hibernie Visitator et reformator unicus et generalis, plenissima potestate legittime et literatorie sufficienter deputatus, prefatam resignacionem, seu abbacialis dignitatis renunciacionem, rite et canonice sic factas, laudamus, approbamus et admittimus. In cujus rei testimonium, sigillum nostrum visitatorium apposuimus anno, die, et loco supradictis.

Universis sancte matris Ecclesie filiis presentes literas inspecturis, Ricardus, permissione Divina Assavensis episcopus, abbas monasterii beate Marie Magdalene de Schappe Ordinis Premonstratensis, Karliolensis diocesis, ac reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gratia, Premonstratensis abbatis, totius Anglie, Wallie, Scotie et Hibernie Visitator et reformator unicus et generalis, plenissima potestate legitime et literatorie sufficienter deputatus, salutem et noticiam veritatis. Nuper vacante ecclesia monasterii beate Marie de Coverham, Ordinis nostri Premonstratensis, Eboracensis diocesis, per cessionem, resignacionem, et renunciacionem spontaneam venerabilis fratris Johannis Bromfeld, abbatis ejusdem ecclesie, pure et simpliciter in manibus nostris factas : Nos ergo, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravissima dispendia pateretur, assignavimus dicte ecclesie fratribus, sic vacantis, diem eleccionis novi abbatis faciende, videlicet ix^mo die mensis Decembris. Quo die adveniente, omnes confratres de gremio prefate ecclesie unanimiter congregati in domo capitulari, primitus, ut moris est, Missa de Spiritu Sancto celebrata, lectoque capitulo de novo abbate faciendo, invocata prius Spiritus Sancti gracia, tandem, favente Altissimo, per viam inspiracionis ejusdem Spiritus Sancti, Johannem Askogh, ejusdem ecclesie confratrem, virum utique providum et discretum, in spiritualibus et temporalibus circumspectum, via[1] et moribus plurimum commen- fol. 82 b.

[1] So in MS.; read *vita*.

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dandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, et nullo penitus discordante concorditer elegerunt. Nos vero dictam eleccionem et personam electam diligenter examinantes, prout decet, ipsum fratrem Johannem Askogh in abbatem et pastorem predicte ecclesie de Coverham rite et canonice electum, ac eleccionem sic legittime factam de consilio et assensu venerabilis confratris nostri abbatis monasterii sancte Agathe nobiscum in hoc negocio assumpto, secundum formam nostri Ordinis statuti et privilegiorum, laudamus, approbamus, et tenore presencium confirmamus. Quibus peractis, omnes una voce *Te Deum laudamus* decantaverunt, et ipsum electum per nos sic confirmatum, ut moris est, ad ecclesiam adduxerunt; quo quidem psalmo decantato, ipsum electum, ut moris nostri Ordinis est, installavimus, et in possessionem dicte ecclesie de Coverham induximus corporalem, campanas dicte ecclesie in manibus suis tradendo. Et premissis omnibus sic rite peractis, et nobis ac omnibus dicte ecclesie ad Capitulum iterato reversis, surrexerunt omnes, tam dictus venerabilis frater Johannes Bromfeld quam singuli prefate ecclesie professi, et dicto electo sic per nos confirmato obedientiam manualem fecerunt. Et tradito per nos sigillo ministracionis sue, omnia premissa et singula omnibus quorum interest vel interesse poterit notificamus per presentes. In quorum omnium testimonium et fidem, sigillum nostrum una cum sigillo venerabilis fratris nostri abbatis monasterii sancte Agathe presentibus duximus apponenda. Datum in monasterio predicto de Coverham ix die mensis Decembris, anno Domini millesimo CCCC octogesimo octavo, et nostre consecracionis anno septimo decimo; ulteriusque ad singula premissa corroboranda sigillum commune prefate ecclesie de Coverham presentibus duximus apponendum. [*Another copy of the above is on folio* 83 b.]

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61. Commission to Hold an Election. † 1488.

Bishop Redman, unable through press of work to preside at election of a new abbot for St. Radegund's, commissions abbots of Langdon, Bileigh, and Begham, together with his own chaplain, Robert Bedall, to do so. They have power to visit, correct abuses, and proceed to election; or to quash any election for a legitimate cause. And if the community cannot choose a fit person, they may themselves make the choice and excommunicate refractory canons. [*Probably entered as a form.*]

Ricardus, permissione Divina Assavensis episcopus, abbas monasterii beate Marie Magdalene de Schappe, alias Heppa, Ordinis Premonstratensis, Karliolensis diocesis, et reverendissimi in Christo patris et Domini Domini Johannis, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis totius Anglie, Wallie, Scocie et Hibernie Visitator, et reformator unicus et generalis, plenissima potestate legitime et literatorie sufficienter deputatus, prekarissimis confratribus abbatibus de Langdon, Byleght, Begham, et dilecto nobis in Christo filio Roberto Bedall capellano nostro, salutem et commissa fideliter adimplere. Et quia, nuper vacante ecclesia sancte Radegundis, que nostra dinoscitur ecclesia filialis, per mortem bone et felicis memorie Henrici nuper abbatis ejusdem, et nos diversis et arduis negociis pluries prepediti quod ex tunc prout ex nunc ad eleccionem novi abbatis personaliter descendere, ut vellemus non valemus: Nos igitur, ne ulterius ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia pateretur dispendia, vobis omnibus et singulis, de quorum discrecione, Ordinis zelo, et prudencia non modicum confidimus, conjunctim et divisim damus et concedimus nostram plenariam potestatem et mandatum speciale, vice et auctoritate nostris, dictum monasterium visitare, et que digna corrigendi reperiretis reformare, et deinde inibi ad novam eleccionem procedere, et dictam eleccionem regendi electumque confirmandi, vel si exposcat justicia eleccionem cassandi, electumque ex causa legitima reprobandi. Quod si inter fratres de eligendo A. fol. 86.

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abbate fuerit suborta discordia vel scissura, ita quod de facili nequiverint ad unitatem et concordiam revocari, tunc damus et vobis committimus auctoritatem nostram et plenariam potestatem, eidem ecclesie de persona ydonea in patrem et pastorem ejusdem ecclesie canonice providendi, contradictores et rebelles si qui fuerint per sentenciam excommunicacionis majoris, et alias Ordinis penas compescendi, ac omnia alia et singula in premissis faciendi que nos faceremus si presentes, et plenius habituri quicquid per vos circa premissa, hac tantum vice, actum fuerit seu provisum. In cujus rei testimonium, sigillum nostrum commissionale presentibus duximus apponendum. Datum in monasterio nostro de Schappe xx. . . .

6 March, between 1478 and 1491.

62. Decree of Election of Abbot of St. Agatha's.

Bishop Redman, on vacancy of St. Agatha's by death of Abbot W. Ellerton, appointed 6 March for new election, by authority of abbot of Newhouse, the mother house of St. Agatha's. Took abbot of Coverham as his assessor. After usual formalities, William Clyntes, of that house, was elected by way of inspiration. This was approved and confirmed, and the new abbot was inducted with the usual ceremonial.

A. fol. 102 b. Universis sancte matris Ecclesie filiis presentes literas inspecturis Ricardus etc. salutem et noticiam veritatis. Nuper vacante ecclesia monasterii sancte Agathe nostri Ordinis Premonstratensis, Eboracensis diocesis, per mortem Dompni W. Ellertone nuper abbatis ejusdem: Nos igitur, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia pateretur dispendia, assignavimus dicte ecclesie fratribus, sic vacantis, diem eleccionis novi abbatis faciende, auctoritate venerabilis confratris nostri abbatis de Neuhous, patris abbatis prefati monasterii sancte Agathe, in hac parte nobis specialiter commissa, diem videlicet vi. mensis Marcii. Quo die adveniente, Missa de Spiritu Sancto ante omnia, ut moris est, celebrata, nobisque una cum venerabili confratre nostro abbate de Coverham in hoc negocio nobiscum assumpto, ac omnibus dicte ecclesie fratribus in domo capitulari existentibus, monuimus ut

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omnes et singuli excommunicati, suspensi, vel interdicti, si qui essent, Capitulum exirent, alios libere eligere permittentes, protestando expresse quod non fuit intencionis nostre in presencia talium ad eleccionem novi abbatis procedere quoquomodo. Et lecto capitulo statutorum nostri Ordinis de novo abbate faciendo, invocata prius Spiritus Sancti gracia, tandem placuit omnibus et singulis eidem ecclesie sic vacanti de pastore futuro per viam inspiracionis Divine providere, prout statuta nostri Ordinis exigunt et requirunt. Qui tunc alibi divertentes, statim, favente Altissimo, Wyllelmum Clyntes, ejusdem ecclesie confratrem, virum utique providum et discretum, in spiritualibus et temporalibus laudabiliter circumspectum, vita et moribus plurimum commendandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, et nullo penitus discordante concorditer elegerunt. Nos vero dicti electi consensu petito et primitus optento, dictam eleccionem et personam electam diligenter examinantes, prout decet, ipsum fratrem W. C. in abbatem et pastorem predicte ecclesie sancte Agathe rite et canonice electum; ac eleccionem sic legitime factam, secundum formam nostri Ordinis statutorum et privilegiorum, laudamus, approbamus, et tenore presencium confirmamus. Quibus peractis, omnes una voce *Te Deum laudamus* decantaverunt, et ut moris est in ecclesiam adduxerunt; quo quidem psalmo decantato, ipsum electum et per nos confirmatum installavimus, et in possessionem dicte ecclesie sancte Agathe induximus corporalem, campanas dicte ecclesie in manibus suis tradendo. Et premissis omnibus sic rite peractis, et nobis ac omnibus dicte ecclesie confratribus ad Capitulum iterato reversis, surrexerunt omnes et singuli prefate ecclesie professi, et dicto electo sic per nos confirmato obedienciam manualem fecerunt, tradito per nos prius sigillo ministracionis sue.

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4 Jan., 1490. **63. Alnwick. Election of Abbot.**

Bishop Redman, on vacancy of Alnwick through death of Thomas Alnwick, appointed 4 January, 1490, for new election. [MS. breaks off.]

A. fol. 88. Universis sancte matris Ecclesie filiis etc. . . . Nuper vacante ecclesia monasterii beate Marie de Alnwike, nostri Ordinis Premonstratensis, Dunelmensis diocesis, per mortem venerabilis et bone memorie Thome Alnwike etc. . . . auctoritate qua supra et patris abbatis de Neuhous, cujus in hac parte vices gerimus speciales; videlicet diem iiii^{tum} mensis Januarii anno Domini M^{o}CCCC nonagesimo. Quo die adveniente omnes fratres de gremio prefate ecclesie, [invocata] prius Spiritus Sancti gracia, omnibus confratribus prefate ecclesie complacuit [*Breaks off here abruptly. The omitted words, represented by dots or 'etc.,' may be inserted from the following document relating to Cockersand.*]

16 Dec., 1490. **64. Cokersand. Election of Abbot.**

Bishop Redman, after death of William Bowland, late abbot of Cockersand, appointed 16 December, 1490, for election of successor, by his own authority and that of John Asglin abbot of Croxton, whose place he was taking. After usua formalities, John Preston was elected by way of inspiration. Election confirmed by Redman and his assessor, Heli, prior of Hornby; installed with the usual ceremonies.

A. fol. 88. Universis sancte matris Ecclesie filiis presentes literas inspecturis Ricardus, etc. salutem et noticiam veritatis. Nuper vacante ecclesia monasterii beate Marie de Cokarsand, Ordinis Premonstratensis, Eboracensis diocesis, per mortem venerabilis et bone memorie Willelmi Bowland, nuper abbatis ejusdem: Nos igitur, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravissima dispendia pateretur, assignavimus priori et dicte ecclesie fratribus, sic vacantis, diem eleccionis novi abbatis faciende, auctoritate qua supra et patris abbatis de Croxton,

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cujus in hac parte vices gerimus speciales, videlicet diem xvi mensis Decembris anno Domini MCCCC nonagesimo. Quo die adveniente, omnes fratres de gremio dicte ecclesie unanimiter congregati in domo capitulari, primitus, ut moris est, Missa de Spiritu Sancto celebrata, lectoque capitulo de novo abbate faciendo, invocata prius Spiritus Sancti gracia, omnibus confratribus prefate ecclesie complacuit per inspiracionem ejusdem Spiritus Sancti absque vicio dictam celebrare eleccionem. Et statim, favente Altissimo, Johannem Preston, ejusdem ecclesie confratrem, virum utique providum et discretum, in spiritualibus et temporalibus circumspectum, vita et moribus plurimum commendandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, et nullo penitus discordante concorditer elegerunt. Nos vero, dictam eleccionem et personam electam diligenter, prout decet, examinantes, ipsum fratrem J. Preston in abbatem et pastorem predicte ecclesie de Cokarsand rite et canonice electum, ac eleccionem sic legittime factam, assumpto nobiscum ad hoc confratre nostro Helia, priore prioratus de Hornby, laudamus, approbamus, et tenore presencium confirmamus. Quibus ita peractis, omnes *Te Deum laudamus* decantaverunt. Quo psalmo decantato, ipsum electum et per nos sic confirmatum, ut moris nostri Ordinis est, installavimus et in possessionem dicte ecclesie de Cokarsand induximus corporalem, campanas ejusdem ecclesie in manibus suis tradendo. Et premissi, omnibus sic rite peractis, et nobis ac omnibus sepedicte ecclesie confratribus ad Capitulum iterato reversis, surrexerunt omnes professi et dicto electo sic per nos confirmato obedientiam manualem fecerunt, tradito per nos sigillo ministracionis sue. Omnia premissa et singula omnibus quorum interest vel interesse poterit notificamus per presentes. In quorum omnium testimonium, fidem et robur, sigillum nostrum una cum sigillo communi ejusdem monasterii de Cokarsand presentibus duximus apponenda. Datum in monasterio predicto de Cokarsand, die, mense, loco, et anno supradictis, et nostre consecracionis anno xix etc.

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28 Oct., 1491. **65. Pension to John Stanley, late Abbot of Dale.**

Richard, the new abbot, and convent grant John Stanley, the late abbot, a yearly pension, by permission of Bishop Redman, of 20 *marks: i.e. from Stanley Grange* 4 *marks, Hilton* 6 *marks, Alwaston Grange* 10 *marks, for life; to be paid regularly by the farmers of each grange respectively. Also for a manse and dwelling, all those rooms,* 'tam altas quam bassas,' *which he now occupies, and has long occupied, called formerly Chaddesdene Chamber, with the storehouse and woodhouse pertaining to it; wood and coal and their carriage, and candles; and a canon as chaplain, and weekly sufficiency of best bread and food, of meat and fish, etc, and* 8 *pots of best beer at their expense, to be procured where he will in the neighbourhood. Also keep for two servants, a man and a boy; stabling, pasture, and forage for two horses to be found all the year round. Also two silver saltcellars as a mark of honour, silver ewer and cover, and other plate; linen for household at 'Koosters' to be given, but to be kept in repair at his expense. He must not sell, pawn, or alienate the plate, which must revert to monastery at his death.*

A. fol. 101 b. Omnibus Christi fidelibus hoc presens scriptum indentatum visuris vel audituris, Ricardus, abbas monasterii beate Marie de Dale et ejusdem loci conventus, salutem in Domino. Cum venerandus pater Dompnus Johannes Stanley, nuper abbas monasterii predicti, senciens se debilem et infirmum ad regendum monasterium predictum, volensque utilitati ejusdem monasterii providere, sua sponte dignitatem suam abbacialem nuper resignaverit: Sciatis nos prefatos Ricardum, abbatem modernum, et conventum, nostro unanimi consensu pariter et assensu, licencia prius a reverendo in Christo patre et Domino Domino Ricardo, Dei gracia Assavensi episcopo, Visitatore nostro, petita et obtenta, dedisse, concessisse, et hoc presenti scripto nostro indentato, confirmasse predicto venerando patri Dompno Johanni Stanley unum annualem redditum viginti marcarum exeuntem de omnibus grangiis, terris, et tenementis nostris infrascriptis, videlicet de Stanley graunge, quatuor marcas, de omnibus terris et tenementis nostris

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in Hilton in comitatu Derbiensi, sex marcas, et de Alwaston graunge, decem marcas: habendum et percipiendum dictum annualem redditum viginti marcarum de omnibus grangiis, terris, et tenementis predictis, cum omnibus et singulis suis pertinenciis, predicto Johanni Stanley nuper abbati ad terminum vite sue, ad terminos solucionis ibidem consuetos et usuales, per manus omnium et singulorum firmariorum predictarum grangiarum, terrarum, et tenementorum quorumcumque pro tempore existencium et occupancium. Preterea sciatis nos dedisse, concessisse, et hoc presenti scripto nostro indentato confirmasse prefato Johanni nuper abbati, pro manso et mansione sua, omnes illas cameras tam altas quam bassas quas occupat, et diu occupavit et inhabitavit, ac modo occupat, olim vocatas Chaddesdene[1] Chaumber, cum promptuario et le wodehouse, durante vita sua. Dedimus et concessimus insuper eidem Johanni Stanley ligna et carbones cum cariagio eorundem pro focalibus ad ignem suum faciendum necessaria et sufficiencia, candelasque sufficientes pro luminibus suis, et quod habeat unum concanonicum nostrum capellanum ad dicendum secum servicium Divinum cotidie sicut decet. Dedimus insuper et concessimus, damusque et per presentes concedimus eidem Johanni Stanley pro victu suo septimanatim durante vita sua, panes sufficientes de optima pasta in monasterio nostro facta, et cibaria sibi salubria, et pro victu suo sufficiencia de coquina nostra, videlicet fercula carnium et piscium ac aliorum cibariorum secundum quod dies expostulaverit, et septimanatim octo lagenas optime servisie pro potu suo, sumptibus nostris providendas et sibi deliberatas, ubicumque talis servisia adquiri poterit et provideri in villis et locis circumvicinis, juxta abbathiam nostram. Concessimus eciam eidem Johanni, panem, potum, victualia, cibaria et fercula, tam carnium quam piscium et aliorum cibariorum, necessaria et sufficiencia pro duobus famulis predicti Johannis quos eligere voluerit ad voluntatem suam; videlicet || unum hominem et unum adolescentem sive puerum, et fol. 102.

[1] Chaddesden, a manor belonging to Dale, was three miles from Derby, and midway between that city and Dale.

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quod habebit pasturam et fenum pro duobus equis suis custodiendis, tam in estate quam in yeme, et stabulum necessarium pro custodia ipsorum infra situm monasterii supradicti. Et quia volumus quod idem Johannes honorifice pertractetur, concessimus eidem Johanni, ad usum suum, duo salina argentea vocata *saltsellers*, unde unum cum coopertorio, unam crateram argenteam cum cooperculo, duas murras argento deaurato circumligatas, sex coclearia argentea, totum ornamentum camere sue vocatum Koosters, ac pannos, tam laneos quam lineos, ac alia necessaria tam pro lecto suo quam pro alio lecto pro predictis famulis suis occupando: ita quod idem Johannes predictos pannos pro lectis predictis sibi deliberatos reparet sumptibus suis postea sicut sibi visum fuerit complacere: habenda et congaudenda omnia et singula premissa prefato Johanni modo et forma supradictis ad terminum vite sue absque impedimento vel contradiccione nostri vel successorum nostrorum: proviso semper quod non licebit prefato Johanni prefata salina, crateram, murras, coclearia, pannos, nec aliquam parcellam eorundem alicui dare, vendere, alienare, vel impignorare, sed quod inmediate post decessum suum, nobis, successoribus nostris, et monasterio nostro integre remaneant et revertantur. In cujus rei testimonium uni parti hujus scripti indentati penes predictum Johannem remanenti, nos, predicti abbas et conventus, sigillum nostrum commune apposuimus; alteri vero parti ejusdem scripti penes nos remanenti, predictus Johannes sigillum suum apposuit. Datum in domo nostra capitulari, vicesimo octavo die mensis Octobris, anno Domini millesimo CCCC^{mo} nonagesimo primo.

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66. Decree of Election of Wm. Hawle as Abbot of Lavenden on the Resignation of Wm. Kyrlewe. 14 March, 1502.

Robert, abbot of Welbeck, had appointed for subprior and community, 14 March, 1502, for electing successor, by authority of abbot of Sulby, in whose name he acts: he was accompanied by abbot of Langley. After usual ceremonies and prayers, nine of the canons were appointed to elect by compromission. They elected Wm. Hawle. This choice the abbot of Welbeck confirmed, and he was installed, took possession in the ordinary way, and received the obedience of the community and his seal of office. List of canons is given.

Universis sancte matris Ecclesie filiis presentes literas inspecturis Robertus, Dei paciencia monasterii beate Marie sanctique Jacobi apostoli de Welbeke, Ordinis Premonstratensis, Eboracensis diocesis, salutem et noticiam veritatis. Nuper vacante ecclesia de Lavenden, nostri dicti Ordinis, Lincolniensis diocesis, per liberam resignacionem venerabilis confratris domini Willelmi Kyrlewe nuper abbatis ejusdem : Nos igitur, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia pateretur dispendia, assignavimus suppriori et dicte ecclesie fratribus sic vacantis diem eleccionis novi abbatis faciende, auctoritate patris abbatis de Sulby nostri dicti Ordinis, cujus in hac parte vices gerimus speciales, assumpto nobiscum venerabili confratre nostro abbate de Langley nostri Ordinis prenominati, Norvicensis diocesis, videlicet xiiii diem mensis Marcii, anno Domini millesimo quingentesimo secundo. Quo die adveniente, omnes fratres de gremio dicte ecclesie unanimiter congregati in domo Capitulari, primitus, ut moris est, Missa de Spiritu Sancto celebrata, lectoque capitulo de novo abbate faciendo, invocata prius Spiritus Sancti gracia, omnibus fratribus dicte ecclesie complacuit eidem ecclesie sic vacanti de pastore futuro per viam compromissi providere, prout A. fol. 158 b.

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statuta nostri Ordinis exigunt et requirunt. Omnes unanimiter, nullo penitus discordante, dederunt fratribus Thome Camfelde, Willelmo Bulwyke, Johanni Kyrkby, Willelmo Hawle, Edmundo Fyscher, Henrico Layke, Johanni [*erasure*], Waltero Wightone, et Ricardo Bramptone, canonicis ecclesie predicte, plenam, generalem, et liberam potestatem ac mandatum specialem, per certum tempus eis parvis limitatibus duraturum, eligendo novum abbatem, de seipsis seu de gremio alterius ecclesie nostri Ordinis confratribus, quemcunque prout eis et ecclesie sue magis expediens videtur. Dicti vero compromissarii debite super Sancta Dei Evangelia jurati, dictam potestatem eis traditam acceptantes, et in partem postmodum se invicem dimittentes, fratrem Willelmum Halle ejusdem ecclesie confratrem, virum utique providum et discretum, in spiritualibus et temporalibus circumspectum, vita et moribus plurimum commendandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, et nullo penitus discordante, concorditer eligerunt. Nos vero dictam eleccionem et personam electam diligenter prout decet examinantes, ipsum fratrem Willelmum Hawle in abbatem et pastorem predicte ecclesie de Lavendene rite et canonice electum, ac eleccionem sic legittime factam laudamus, approbamus, et tenore presencium confirmamus. Quibus ita peractis, omnes *Te Deum laudamus* decantaverunt: quo psalmo decantato ipsum electum et per nos confirmatum, ut moris nostri Ordinis est, installavimus, et in possessionem dicte ecclesie de Lawenden induximus corporalem, cam[pan]as dicte ecclesie in manibus suis tradendo. Et premissis omnibus sic rite peractis, et nobis ac [pre]dicte ecclesie confratribus in Capitulum iterato reversis, surrexerunt omnes et singuli dicte ecclesie [fratres], et dicto electo et per nos confirmato obedienciam manualem fecerunt, tradito per nos [sigillo] ministracionis sue. Omnia premissa et singula omnibus quorum interest vel interesse poterit notificamus per presentes. In quorum omnium
f. 159. ‖ test[imonium, sigillum] meum, una cum sigillo communi predicte ecclesie, necnon sigillum predicti abbatis [de Langley], presentibus

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duximus apponendum. Datum in monasterio predicto de Lavendene, [die], mense et anno supradictis.

Frater Thomas Camfelde.	Frater Ricardus Bramptone.
„ Willelmus Bulwyke.	„ Henricus Layke.
„ Willelmus Hale.	„ Edmundus Fyscher.
„ Johannes Kyrkby.	„ Johannes Kent.
„ Walterus Wyghton.	„ Willelmus Newport,
„ Johannes [*erased*].	novicius.

67. Langley: Decree of Election of Abbot. **March 1502.**

Robert, abbot of Welbeck, because Langley was recently vacant by resignation of Walter Alpe, appoints March 1502 *for the election of a successor. After usual formalities, William Kyrlewe, abbot of Lavenden, was elected by way of Divine inspiration. On his consenting to accept, the abbot of Welbeck approved and confirmed the election; and he was installed with the usual formalities.*

Universis sancte matris Ecclesie filiis presentes litteras inspecturis, Nos Robertus, Dei paciencia abbas monasterii beate Marie sanctique Jacobi apostoli de Welbeke, Ordinis Premonstratensis, Eboracensis diocesis, salutem et noticiam veritatis. Nuper vacante ecclesia de Langley nostri dicti Ordinis Premonstratensis, Norwicensis diocesis, per liberam resignacionem et cessionem spontaneam venerabilis fratris Walteri Alpe nuper abbatis ejusdem: Nos igitur, ne ipsa ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia ulterius pateretur dispendia, auctoritate paternali nobis in hac parte commissa, assignavimus dicte ecclesie fratribus sic vacantis diem eleccionis novi abbatis faciende, videlicet die . . . . . mensis Marcii anno Domini M° D° secundo. Quo die adveniente, omnes confratres de gremio dicte ecclesie unanimiter congregati in domo capitulari, primitus, ut moris est, Missa de Spiritu Sancto celebrata, lectoque capitulo de novo abbate faciendo, invocata prius Spiritus Sancti gracia, tandem favente Altissimo, per viam inspiracionis Divine, dominum Willelmum Kirlewe, abbatem de Lavenden, nostri dicti Ordinis, Lincolniensis diocesis, virum utique providum A. fol. 77.

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et discretum, in spiritualibus et temporalibus laudabiliter circumspectum, vita, sciencia, et moribus plurimum commendandum, scientem eciam et volentem jura ecclesie sue tueri, nominaverunt, postulaverunt, et nullo penitus discordante, concorditer elegerunt. Nos vero, dicti electi et postulati consensu petito et primitus obtento, dictam eleccionem et personam electam diligenter prout decet examinantes, ipsum fratrem Willelmum Kyrlewe in abbatem et pastorem dicte ecclesie de Langley rite ut premittitur electum, et postulatum, ac eleccionem ejusdem canonice factam secundum formam statutorum et privilegiorum nostri Ordinis laudamus, approbamus, et tenore presencium confirmamus. Quibus peractis omnes una voce *Te Deum laudamus* cantaverunt, et ipsum electum et confirmatum, ut moris est, ad ecclesiam deportaverunt. Quo quidem psalmo decantato, ipsum electum, ut moris est nostri Ordinis, installavimus, et in possessionem dicte ecclesie induximus corporalem, campanas dicte ecclesie in manibus suis tradendo. Et premissis omnibus sic rite peractis, et nobis ac omnibus dicte ecclesie confratribus ad Capitulum iterato reversis, surrexerunt omnes et singuli dicte ecclesie professi, et dicto postulato et electo sic per nos confirmato obedienciam manualem fecerunt; tradito prius per nos sigillo ministracionis sue. Omnia premissa et singula omnibus quorum interest vel interesse poterit notificamus [per] presentes. In quorum omnium testimonium, sigillum nostrum, una cum sigillo communi dicte ecclesie de Langley, presentibus duximus apponendum. Datum in monasterio predicto de Langley, anno, die [et] mense infrascriptis.

24 May, 1503. 68. Commission to elect a new Abbot for Barlings in place of Thos. Belesby, deceased.

Anxious to soothe their grief and provide a new pastor. Will be at Barlings on June 9th, together with abbots of Newhouse and Welbeck, to preside at election. All canons of house to be cited to be present. No seculars of either sex to be invited.

A. fol. 159 b. . . . . etc. salutem et spiritum consolacionis. Karissimi, nunciis vestris per vos discrete nuper nobis [co]mmissis, plenarie

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persentimus de et super morte bone et felicis memorie venerabilis confratris nostri Domini Thome Belesby, nuper abbatis et pastoris vestri, viam universe carnis jamdudum ingressi, super quo non mediocriter cor nostrum est afflictum et totaliter anxiatum. Proth-dolor! O mors que nulli parcis, sed quociens et quantos cursim invadis pariter et rapis, nostrum fidelissimum, ceterisque omnibus predilectissimum, abstraxisti amicum. Quamobrem, vestra intellecta desolacione qua una nobiscum participes estis, intimi meroris affecti, sed super hujusmodi vestra consolacione et utilitate quam cicius remedium, quantum in nobis est, providere volentes, et antique devocionis et dileccionis venerabilium confratrum vestri monasterii abbatum defunctorum memores existentes, ac de vestra religiosa conversacione plurimum in Domino confidentes, duximus vos majorem ceteris nostri Ordinis quibuscunque professis favorem de presente consequi et graciam, quatenus unum de dicte vestre ecclesie gremio et non alterius, non obstante statuto in contrarium de abbatum eleccione edito, eligere vobis licitum erit, quem sanior pars congregacionis eligendum canonice duxerit. Quocirca ne dicta vestra ecclesia tam et tanti patris et pastoris solacio destituta, in spiritualibus et temporalibus gravia ulterius temporis protraccione pateretur dispendia, vobis per presentes significamus, quod ix die mensis Junii proxime futuro post datum presencium, hora vespertina vel circiter, inpransi, ad vestram ecclesiam in premissis consulendum, novique abbatis eleccionem rite et canonice celebraturi, una cum venerabilibus confratribus nostris, videlicet abbate de Neuhous cui filiales estis, necnon abbate de Welbeke, propter auctoritatem sanumque eorundem consilium, nobiscum in hoc negocio a nobis advocatis pariter et citatis, personaliter proponimus descendere. Idcirco priori dicte ecclesie precipimus quatenus omnes dicte ecclesie confratres intus et extra residentes, ad dictam eleccionem debite et legittime citentur sub pena contemptus. Et ne aliquos seculares vel regulares, sive cujuscunque sexus status seu condicionis sint, ad predictum diem et locum quovismodo convocet seu convocari faciat, sub pena maximi contemptus. Datum sub

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sigillo nostro visitatorio, in monasterio de Beucheffe nostri dicti Ordinis, xxiiii die mensis Maii, anno Domini millesimo quingentesimo tercio; et nostre consecracionis xxx^mo^, translacionisque secundo.

1503. **69. Grant of Annuity and Privileges to an Abbot who has Resigned.**

Form originally made out by John Askogh, abbot of Coverham, but also used by John Bayns, abbot of Barlings, for concessions to John Bromfield and William Forman respectively.

By consent of Chapters, grant as above of 20 marks and 10l. 18s. 4d. respectively, to be raised on house property, for a yearly pension for life, payable in quarterly instalments on February 2, Pentecost, August 1, and November 13 (St. Martin's). Grant of a room. In the refectory, as often as he goes there, the ex-abbot to have same dishes and drink set before him as before the abbot; if he dines in his own apartments to have portion of two canons. He is altogether exempt from the duties of choir and other regular exercises. Proper respect to be shown him everywhere. Free to leave confines of monastery when he likes, and to have the use of a suitable number of horses from abbot's stable; also leave to select one lay servant and a boy; these to be fed by house. All the firewood he needs to be supplied from the woods. If the pension falls into arrears more than forty days, he may distrain for it.

A. fol. 83. Noverint universi per presentes, Nos Johannem Askogh [Bayns], abbatem monasterii beate Marie de Coverham [Barlings], Ordinis Premonstratensis, Eboracensis [Lincolniensis] diocesis, et ejusdem loci conventum, unanimi consensu et assensu tocius Capituli nostri, dedisse, concessisse, et per presentes confirmasse venerabili confratri nostro Johanni [Willelmo] Bromfeld [Forman] nuper abbati monasterii nostri predicti, annualem pensionem [decem librarum] xx^ti^ markarum [xiii s. iiii d.] legalis monete Anglie, de omnibus maneriis terris et tenementis nostris cum suis pertinentiis: habendam, levandam, et percipiendam predictam annualem pensionem ad

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usum, necessitatem, et sustentacionem prefati Johannis [Willelmi] Bromfeld [Forman] pro termino vite ejusdem ad quatuor terminos; videlicet, ad festa Purificacionis beate Marie, Pentecoste, ad Vincula sancti Petri, et sancti Martini in yeme, equis porcionibus solvendam. Ulteriusque nos prefati abbas et conventus considerantes dicti venerabilis confratris corporis debilitatem, ac in senectutem processisse longevam, acta laboresque pristinos eidem monasterio tempore sui regiminis utiliter factedamus[1] et concedimus omnes pecunias que in stipite sancti Simeonis oblacione fidelium offeruntur. Illam eciam cameram in latere claustri situatam, cum libero ingressu et egressu de eadem, tam per ostium patens in claustrum quam per aliud deducens in ecclesiam cunctis temporibus congruis et oportunis.[2] Nec non eciam quociens nobiscum in mensa sedere voluerit, ex omnibus et eisdem ferculis et cibariis que coram nobis pro tempore opponuntur edentes pariter simulque de eodem potu bibentes. Sin autem alias in camera sua comedere sibi magis placuerit, tunc honeste et sufficienter de melioribus cibariis post abbatem servetur sicut duobus de canonicis nostris debeat ministrari. Et omnino sit exemptus et exoneratus de choro, claustro, ceterisque regularibus observanciis. Et intus et extra, honor debitus sibi ab omnibus impendatur. Et bene sibi licebit, ad placitum suum, omni tempore congruo, septa monasterii exire amicos visitare, sive[3] alicubi peregrinari. Et pro equitura sua quociens sibi licebit equitare competenter de stabulo abbatis habebit quantum ad equos cum ceteris ad hoc pertinentibus. Damus insuper et concedimus sibi, unum eligere servientem secularem cum uno parvulo quos sibi magis placere conspiceret, qui a nobis tantum cibum et potum percipient. Ulteriusque eidem concedimus sufficienter lignum focale ad comburendum, de silvis nostris per servientes nostros vel successorum nostrorum cariandum. Et ad omnia et singula premissa ex parte nostra pro termino vite prefati Johannis

[1] So in MS.; read *facta, damus.*
[2] Probably something omitted here, such as *damus et concedimus.*
[3] So in MS.; ? read *placebit.*

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[Willelmi] Bromfeld [Forman] fideliter perimplenda, obligamus nos et successores nostros, ut quociens contingat dictam annualem pensionem xx^ti^ [decem, etc.] markarum aretro fore in parte vel in toto non solutam per xl dies post aliquod festum quo ut prefertur solvi deberet,[1] Necnon eciam submittimus nos nostrosque successores correccioni reverendissimi in Christo patris Rycardi Redmayn Assavensis episcopi, abbatis de Schape ac Visitatoris et reformatoris Ordinis Premonstratensis tocius Anglie, quam pensionem prefatam reverendus pater prefatus domino Johanni [Willelmo] assignavit. Necnon insuper correccioni et arbitrio omnium commissariorum et Visitatorum post ipsum canonice intrancium. Ac eciam insuper ob majoris securitatis certitudinem, quod reverendibus [*sic*] abbatibus de Garvys et sancte Agathe bene licebit et licitum erit pro defectu solucionis ut premittitur, in maneriis, terris et tenementis nostris cum suis pertinenciis distringere, districcionesque sic captas effugare, asportare, et penes se retinere, quousque eidem domino Johanni [Willelmo] de prefata pensione cum arreragiis, si que fuerint, plenarie sit solutum et satisfactum. In cujus rei testimonium, sigillum nostrum commune, una cum sigillo administracionis officii nostri, presentibus duximus apponenda.

No date (after 1503).

70. Form of Resignation of a Prelate into the hands of the Visitor.

N., desirous of disburdening himself of the prelacy and rule of Newhouse, voluntarily and knowingly from henceforth cedes it, and resigns into the hands of N. the dignity, possession, and place he had and held as abbot, and all right and title to the same ever given, or in future to be given, both in temporals and spirituals, absolutely and simply and freely; and by these signed presents confirms the act.

We, N., commissary-general of abbot of Prémontré, accept the cession, resignation, and renunciation of N.

A. fol. 41 b.

In Dei nomine, Amen. Ego frater Th. N. [W. Forman], abbas istius monasterii de Neuhouse [Barlings], Premonstratensis

[1] Apparently an omission here.

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Ordinis, Lincolniensis diocesis, cura mea in hac parte affectans exonerari, curam, prelaciam, et regimen dicti monasterii voluntarie, ex certa sciencia, ex nunc cedo, et dignitatem, possessionem, et locum, quem et quas habui et tenui in isto monasterio de Neuhouse tanquam abbas ejusdem, et omne jus et titulum mihi aliqualiter debita in eodem vel in posterum debenda, in temporalibus vel in spiritualibus, in sacras manus vestras, reverende pater Domine Thoma Wilkinson, abbas de Welbek et reverendissimi patris nostri Premonstratensis abbatis commissarius generalis, pure, sponte, simpliciter et absolute, re et verbo, cum omni juris effectu resigno, et in his scriptis renuncio, sigillum officii mei vobis tradendo in signum resignacionis et renunciacionis mearum predictarum, vobis humiliter supplicans et devote quatenus istas meas cessionem, resignacionem, et renunciacionem, vice et nomine reverendissimi patris nostri Premonstratensis abbatis, velitis admittere, meque a cura, regimine, dignitate, possessione, et jure meo prelacie dicti monasterii, et ab administracione ejusdem penitus absolventes et hanc ecclesiam auctoritate vestra ad presens fore vacantem [declarare velitis].

In Dei nomine, Amen. Nos Thomas Wilkinson, abbas de Welbek [Schappa] et reverendissimi patris nostri Premonstratensis abbatis commissarius generalis, tuas frater Th. [Willelme] cessionem, resignacionem, et renunciacionem prelacie istius monasterii vice et auctoritate prefati patris admittimus, et te ab omni onere, cura, et regimine istius monasterii exoneramus et absolvimus in hiis scriptis, et istam ecclesiam nunc fore vacantem [declaramus].

71. Elections. **Undated.**

Reasons enumerated which would annul an Election.

Si omittatur forma tradita: *Capitulo, Propter.* P. fol. 13. (Reg. Prem. f. 119 b.)

Si tractent et eligant, corpore prioris [aut] abbatis non sepulto: *Capitulo, Bone.*

Si tractatus habitus fit[1] cum illo qui eligendus est, vel cum amicis suis: *Capitulo, Pos!posita.*

[1] So in Peck's transcript; read *sit.*

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Si prebuerit assensum electioni, antequam eligeretur.
Si electio facta sit per secularis potestatis abusum.
Si facta fuerit per canonicos et laycos. *Mossana.*[1]
Si electores eligant contra formam eis traditam.
Si fiat prius appellatione legitime interposita.
Si fiat ad clamorem populi.
Si fiat clandestino.
Si, impedimento legitime cessante, non eligant infra tres menses. Quia tunc devolvitur ad superiorem.
Si fiat a minori parte Capituli.
Si non fiat a majori parte, respectu totius Capituli.
Si fiat a suspensis.
Si fiat ab interdictis.
Si fiat ab excommunicatis, excommunicatione majori.
Si indignus fit[2] electus : puta excommunicatus vel interdictus.
Si non sit natus de legitimo thoro.
Si sit ydeota; hoc est, illiteratus.
Si sit inhoneste vite.
Si administret antequam confirmetur.
Si procedatur ad secundam electionem.

Section III.—PROVINCIAL CHAPTERS.

1310. **72. Mandate to summon General Chapter.**

Adam, abbot of Prémontré, to abbots of Langdon and Sulby to summon English abbots about payment of Subsidies.

P. fol. 29 b. (Reg. Prem. f. 75.)

Adam, Dei patientia, Premonstrati abbas, venerabilibus dilectis in Christo fratribus de Langedona et de Sulleby abbatibus, salutem et sinceram in Domino caritatem.

[1] So in Peck's transcript; probably intended for the scribe's comment, *mos sanus.*

[2] So in Peck's transcript: read *sit.*

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Cum, a temporibus retroactis, abbates Anglie tallias sibi et suis ecclesiis impositas solvere non curaverint; et aliquem processum pro eorum contumacia et inobedientia, in nostro Capitulo generali fecerimus per vos eis omnibus divulgandum;

vobis firmiter et districte precipiendo mandamus, quatenus ad certos diem et locum (quos expediri videritis) abbates Anglie omnes et singulos citetis et convocetis, auctoritate nostra, ordinationem et processum nostri Capituli generalis vobis directos eisdem ostensuri, proposituri, et ulterius in omnibus facturi, pro nostri Ordinis libertate, omnia que ipsum negotium predictum exigit et requirit: contradictores et rebelles per censuram ecclesiasticam compescentes.

Datum Premonstrati, A.D. MCCCX., sedente nostro Capitulo generali.

73. Summons to General Chapter. Abbots of Langdon and Sulby convoke Chapter at Lincoln to confer about payment of Subsidies. 18 Oct. 1310

Having represented their brethren at general Chapter, they are now appointed to acquaint them with decisions there come to. Hence summon all to Chapter at Lincoln for 1st December next, to deliberate on their affairs. Abbots of Beauchief and Talley to pay their portion of the Visitors' expenses for journey before that date.

Willielmus et Henricus de Langedona et de Sulleby, Dei patientia, ecclesiarum abbates, venerabili et dilecto in Christo fratri abbati de Neubo, salutem et sinceram in Domino caritatem, etc. P. fol. 30. (Reg. Prem f. 75 b.)

[*This document is printed in Section I., No.* 6.]

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November, 1310. **74. Mandate to Chapter of Lincoln.**

Abbot of Newbo to abbots of the Midlands. Having received mandate of abbots of Langdon and Sulby (as in preceding), passes it on, and warns abbot of Beauchief of the expenses he has to meet.

P. fol. 31. (Reg. Prem. f. 75 b.) Venerabilibus in Christo fratribus, dominis de Neuhous, de Barlyngs, de Welbek, de Dale, de Bello Capite, de Tupholm, et de Hagneby, Dei gratia abbatibus; frater Willielmus, Ejusdem patientia abbas de Neubon, salutem et sinceram in Domino caritatem, etc.

[*This document is printed in Section I., No.* 7.]

8 April, 1454. **75. Citation of all English Abbots and Chapters to Provincial Chapter at Northampton, issued by Thomas, Abbot of Begham, and Commissary of John, Abbot of Prémontré.**

In due form all summoned to meet in the church of the Friars Preachers at Northampton on 10 *July following.*

P. fol. 81. (Reg. Prem. f. 90 b.) Universis et singulis nostris Premonstratensis Ordinis abbatibus et eorum conventibus, viz. de Dureforde, Tichfeld, Torre, Hales, Welbek, Beuchief, Heppe, Blancheland, Alnewyk, Egleston, S. Agatha, Coverham, Hagneby, Tupholme, Barlynges, Neuhous, alias dicta Neusum, Croxton, Neubo, Sulby, Lavynden, Weste-Derham, Wendlyng, Langele, Layston, Bylegh, Langedon et S. Radegundis; Thomas, permissione Divina, abbas monasterii B. Marie de Begham, Ordinis Premonstratensis, Cicestrie diocesis, reverendissimi in Christo patris ac D.D. Johannis, Divina providentia, Premonstratensis abbatis, in Anglia commissarius generalis, cum sue plenitudine potestatis, salutem et mutuam in Domino caritatem.

Cum autem moraliter per illud ad mentem reducitur, quod Dominus filiis Israel inter se litigantibus in hiis verbis consuluit, dicens, ut habetur in Exodo, *Habetis Aaron et Ur vobiscum: si quid natum fuerit questionis inter vos, referetis ad eos:*[1] habebunt etiam

[1] Exod. xxiv. 14.

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communia in nostro Premonstratensi Ordine privilegia a summis pontificibus concessa, per quod intelligitur Aaron; etiam et statuta ab antiquis patribus unanimi assensu ordinata, per quod et hic interpretatur Ur:

Si quid scisme, aut rancoris difformitas, aut vite indisciplinate, aut aliis quibusvis vitiis in Religione nostra regnantibus, que virtutibus adversantur, secundum propheticum dictum, virtutes nam cum vitiis remanere non possunt, que desolationem regni inducerent; ne desolatio Ordinis nostri fieret ut apposite dicitur in evangelio, *omne regnum in se divisum desolabitur, et domus supra domum cadet, etc.*[1]; exemplo discipulorum Domini, *propter metum Judeorum, in unum* || *congregati*,[2] oportunum est et nobis in unum fol. 81 b. congregari:

quapropter nos prefatus Thomas, abbas de Begham, authoritate predicti reverendissimi patris, etc. vos omnes et singulos, etc. exhortamur et monemus, primo, secundo, et tertio, ac tenore presentium peremptorie citamus, quod compareatis,

et quilibet vestrum predictorum monasteriorum abbatum in propria persona sua compareat;

necnon et omnium et singulorum monasteriorum conventus per sufficientes procuratores, etc.

coram nobis in ecclesia conventuali fratrum Predicatorum Northamptonie, in nostra generali convocatione celebranda, ibidem x. die mensis Julii proxime jam futuro inchoanda, cum continuatione et prorogatione dierum et locorum immediate subsequentium et existentium;

ad dicendum inibi et proponendum, etiam et ad alligandum et tractandum ea, que honorem Dei et commune Ordinis nostri commodum conducunt, quatenus per ea simili modo ut discipuli Christi (qui unanimiter in oratione perseverabant[3]) sitis et unanimes, tam corde quam ore. Et sic poteritis virtutes plantare et vitia extirpare, quod domum[4] est ad rectum iter reducere et desolatio regni

[1] Luke, xi. 17. [2] John, xx. 19.
[3] Acts, i. 14. [4] So in Peck's transcript; read *Domini*.

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per divisionem Religionis (quod alienum est) per caritatis non ficte vinculum reformare; et sic, per consequens, dictam nostram convocationem una nobiscum feliciter terminare. Si et, quatenus in vobis, illud S. Augustini preceptum (ubi dicit) ut sit vobis anima una et cor unum in Deo, reperiatur. Quod et vobis concedat qui corda fidelium gratia S. Spiritus inflammat.

Datum apud Begham, viii. die mensis Aprilis A.D. MCCCCLIV.

Ante 10 July, 1454

76. Letter in preparation for General Chapter.

To a certain Brother—order to preach at general Chapter on 10 July, 1454, by order of abbot of Begham. He is to prepare one or two sermons.

P. fol. 82. (Reg. Prem. f. 90 b.)

Predilecte in Christo.

Scire velitis, quod ex mandato reverendi in Christo patris Thome, permissione Divina, abbatis de Begham, etc., x. die mensis Julii proxime futuro, nos cum aliis coabbatibus nostri Ordinis apud Northamptoniam, in ecclesia conventuali FF. Predicatorum, sumus personaliter comparituri, ad dicendum inibi et proponendum etiam et tractandum ea que honorem Dei et commune Ordinis commodum conveniunt:

Quocirca vos, ex parte reverendi patris predicti, nostraque ex parte, precipiendo rogamus, quatenus ad dictos diem et locum nobis personaliter occurratis; vosque ad unum sermonem vel duos, si commode poteritis, coram nobis et universis, dictis tempore et loco, congregatis: ad laudem Dei et utilitatem proximi dicendum inibi et pronuntiandum diligenter providere curetis. Valeatis in Domino.

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77. Definitions of General Chapter held at Northampton, 10 July, 1454. 10 July, 1454.

Differences in dress (defended by an Apostolic Bull) to be ended thus: all promise to give up use of black garments like those worn by Black Canons, and to conform to use of Prémontré. Some wear rochets, directly contrary to their statutes. This now ratified. Prelates to wear black skullcaps everywhere.

Fr. Rob. Staveley, subprior of Welbeck, was present as proctor of that house.

In convocatione celebrata apud Northampton, anno Domini MCCCCLIIII. quia magna difformitas habitus nostri, viz. delatio rochetarum et varietas capiciorum [1] et pileorum Ordinis nostri, permaximum generat scandalum; quorum usu, predictum habitum occupantes non intendunt dimittere, set se ipsos defendunt per quandam Bullam apostolicam, quam ipsi de novo impetraverunt; P. fol. 83. (Reg. Prem. f. 91 b.)

idcirco nos omnes prelati et procuratores in predicta convocatione existentes, pro bono pacis et uniformitate habitus nostri in regno Anglie habenda, et ampliori caritate nutrienda; similiter etiam quatenus vestre placuerit paternitati, una cum consensu et assensu totius Capituli generalis, in partibus vestris celebrati, ad infrascripta conscendimus et concordamus in hunc modum: viz.,

quod omnes prelati et subditi capicia [1] gerentes secundum modum et forma nigrorum canonicorum promiserunt, pro se et subditis suis, predicta capicia,[1] ad modum et formam nigrorum canonicorum coaptata, penitus demittere; et capiciis [1] in monasterio Premonstratensi, a primaria institutione Ordinis usque ad presens rite usitatis, in omnibus conformare.

Set quia nonnulli Ordinis nostri in partibus Anglie, privilegiis apostolicis muniti, circa Divina celebranda et alibi (cujus contrarium

[1] So in Peck's transcript; read *caputiorum, caputia, caputiis.*

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in memoria non existit) rochetis uti consueverunt, et adhuc temporibus utuntur modernis, directe contra statuta nostri Ordinis in contrarium edita;

hinc est quod nos prelati hujus convocationis diffinitores electi, ac etiam procuratores predictis diffinitoribus suum prebentes assensum, considerantes difformitatem in habitu nostro predicto,
f. 83 b. pie volentes predictam deformi || tatem ad unitatem reducere, diffinierunt:

quod quilibet Ordinis nostri rochetis circa Divina celebranda et alibi sub capis claustralibus et equitaturis uti deberent. Similiter dominus Premonstrati et Capitulum generale hoc concesserunt et etiam confirmarunt necnon ratificare decreverunt. Similiter et ipse dominus abbas hujus decreta, concessa, confirmata et ratificata sub sigillis ipsius domini abbatis et Capituli generalis autenticis transmittere et destinare voluerit.

Item predicti diffinitores diffinierunt et determinaverunt, quod quilibet prelatus nostri Ordinis in regno Anglie ubique pileis nigris uti poterit, si vestre placuerit paternitati, sub modo et forma vestrarum concessionis et ratificationis predictarum hujus[modi] determinare.

N.B. In hoc Capitulo affuit Fr. Robertus Staveley de Welbek supprior, ejusdem ecclesie procurator.

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78. Citation to General Chapter at London, issued to all the English Abbots by Thomas, Abbot of Begham. 24 March, 1468 9.

To meet on 4 June next at St. Bartholomew's, in Smithfield, in the church of the canons regular of St. Augustine. Peter Manthorpe is his messenger. London chosen, for sake of advice they will need to seek in temporals as well as spirituals. This advice would be harder to obtain in more remote spots. The old commission to abbot of Shap was quashed on 9 January, and that of abbot of Begham renewed. For sake of common good, all should know deeds belonging to each house; hence attested and sealed copies to be made, with names of popes who may have been grantors, to be presented to Chapter.

P. fol. 89. (Reg. Prem. f. 94.)

Thomas, Dei patientia, abbas monasterii B. Marie de Begham, Ordinis Premonstratensis, Cicestrie diocesis, reverendissimi in Christo patris et D.D. Symonis, Divina permissione Premonstrati abbatis, in partibus Anglie et Wallie unicus commissarius generalis, cum sue plenitudine potestatis; vobis ac universis et singulis nostri Ordinis in regno Anglie et Wallie confratribus et coabbatibus nostris, vestrisque conventibus et eorum singulis, salutem ac firmam in Domino caritatem.

Noveritis nos literas predicti D. Symonis, etc. recepisse: quarum auctoritate literarum volentes, ut tenemur, effectualiter procedere juxta vires, ne tempus tante potestatis nobis et vobis in partibus Anglie et Wallie per predictam commissionem tam plenarie attributam in nostro vestroque defectu, desidia, seu necgligentia tepide, quod absit, absque communi commodo amittamus;

vos dominos coabbates nostros prelibatos omnes et singulos, et vestrum quemlibet, auctoritate predicta nobis commissa, requirimus et monemus, primo, secundo et tertio, ac etiam tenore presentium peremptorie citamus, quatenus compareatis et quilibet vestrum compareat personaliter coram nobis, seu nostris in hac parte

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deputandis pluribus aut uno, in eventu quo nos impediri contigerit, in ecclesia conventuali canonicorum regularium Ordinis S. Augustini, S. Bartholomei, Londoniis in Smythfelde, Londoni-
f. 89 b. ensis diocesis, iiii die mensis Junii proxime futuro, cum || continuatione et prorogatione dierum tunc sequentium, una nobiscum generale Capitulum nostri Ordinis, juxta formam predictarum literarum, celebraturi; atque pro utroque statu monasteriorum nostri Ordinis in partibus supradictis, et pro evidenti utilitate, honestate et tranquillitate prelatorum et subditorum nostri Ordinis salubriter provisuri; adducentes vobiscum quilibet unum aut plures procuratorem aut procuratores, nomine conventuum vestrorum, per ipsos conventus libere eligendos, et cum suo avisamento transmittendos, vel saltem sufficientia procuratoria vestrorum conventuum cum ipsorum avisamento directa aliis personis nostri Ordinis ydoneis per ipsos conventus nominandis, quos in dicta convocatione presentes contigerint interesse; facturi etiam et in omnibus recepturi, quod tenor et effectus predictarum literarum per omnia exigunt et requirunt; sub pena excommunicationis majoris, quam in omnes et singulos nobis seu nostris mandatis minime obtemperantes, nostra mandatave, dictis die et loco non comparendo, contempnentes, culpa, mora, seu offensa precedentibus in eventu quod non pervenerint, nunc prout tunc, ferimus in hiis scriptis; termini antepredicti abbreviationem, tum propter animarum periculum, tum propter nostri Ordinis incrementum et libertatum preservationem, sic duximus moderandum.

Preterea vobis et vestrum cuilibet, tenore presentium intimamus, quod dictis die et loco nullius vestrum absentiam habere volumus excusatam, nisi quatenus ad id nos artaverint canonice sanctiones;

quodque super exhibitione et porrectione presentium vobis et vestrum cuilibet, sive vobis absentibus presidentibus vestrorum conventuum, facienda, Petro Manthorppe nuncio nostro in hac parte jurato, plenam fidem adhibere volumus in futurum.

f. 90. Presentes autem literas nostras penes dictum nuncium || nostrum, latorem earundem, volumus et decrevimus remanere, et non penes

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vos vel vestrorum subditorum aliquem seu aliquos, contra ipsius voluntatem, aliqualiter detineri; scientes, quod si quicquam in contrarium per vos, aut aliquem vestrum, seu vestris vice, auctoritate, vel mandato in premissis aut aliquo premissorum attemptatum fuerit, publice vel occulte, dictam majoris excommunicationis sententiam in vos ac eos et vestrum ac eorundem quemlibet in hac parte culpabilem, trina monitione canonica premissa, vestrisque dolo, fraude, necgligentia, rebellione vel inobedientia precedentibus, nunc prout tunc, ferimus in hiis scriptis.

Insuper ne miremini quod prefatum generale Capitulum apud London, ut premittitur, celebrabitur; quia talia sunt in generali Capitulo dicto, pro communi Ordinis utilitate et honore, per nos proponenda, que sano tam temporali quam spirituali egent consilio; quod, aliis in partibus Anglie, procul remotis, non poterit reperiri absque maximis cum expensis et importabilibus.

Ulterius universitati vestre ac singulis nostri Ordinis professoribus, tenore presentium innotescimus, quod prefatus reverendissimus pater D. Premonstratensis omnes concessiones et commissiones D. Ricardo Redman, abbati monasterii de Heppe, nostri Ordinis, aut aliis quibuscunque nostri Ordinis in dicto regno Anglie et Wallie monasteriorum abbatibus, ante nonum diem mensis Januarii ultimo elapso concessas, totaliter cassavit et annullavit, cassasque et annullatas de cetero fore eas declaravit; nobisque, ut premittitur, vices suas plenarias idem reverendissimus pater, corporali sua absentia, totaliter commisit.

Idcirco, auctoritate qua supra, inhibemus omnibus prelatis nostri Ordinis et eorum subditis in dictis partibus existentibus, ne eorum quis vel qui, eidem commissario annullato nec commissioni ejus annullate, ut premittitur, quo || modo pareatis sive obediatis, *f. 90 b.*
pareat sive obediat eisdem quivis vestrum, sub pena excommunicationis majoris.

Premissis nostris mandatis, ymmo verius, ipsius Domini Premonstrati mandatis, necnon parentem seu non parentes, nunc prout ex tunc, ferimus hiis scriptis.

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Preterea, quia diversa privilegia communia nostri Ordinis infra regnum Anglie, in diversis monasteriis nostri Ordinis, existunt autenticis sub sigillo consignata; de quibus volumus tam nos quam omnes alios prelatos et subditos nostri Ordinis plenarie informari; ut ex ipsis possimus et possint de cetero in nostris et ipsorum negotiis tam privatis quam communibus contra injuriatores quoslibet fortius roborari;

idcirco vobis et vestrum cuilibet districte precipimus et mandamus, quatenus scrutatis vestris cartariis et registris per vos et vestros expertissimos concanonicos diligenter pro hujusmodi communibus privilegiis, que apud vos, sub sigillis plumbeis vel alicujus officialis aut instrumento reperiri poterunt ullo modo, ipsorum copias, una cum declaratione plenaria nominis cujuslibet pape concedentis, vobiscum ad dictum generale Capitulum integraliter afferatis, vel saltem illuc (si personaliter non veneritis) per vestrum procuratorem afferri fideliter faciatis, sicuti nostri Ordinis diligitis commodum et honorem.

ac etiam latori presentium de suis expensis et pro laboribus liberaliter satisfaciatis.

Datum apud Begham, xxiv. die mensis Martii, anno Domini MCCCCLVIII.

12 April, 1459.

79. Citation by Richard, Abbot of Shap, to all Abbots of England to attend a General Chapter to be held at Lincoln, in virtue of the new Commission. Chapter is to open on 11 June following, in the Church of the Augustinians at Lincoln.

P. fol. 91. (Reg. Prem. f. 95.)

Ricardus Redman, humilis abbas Vallis Magdalene de Heppa, etc. venerabili confratri abbati de Welbek salutem in omnium Salvatore.

Cum quedam nostri Ordinis statum, commodum, et honorem, animarumque salutem concernentia, cum omni celeritate possibili de necessitate emineant pertractanda, que vestram et ceterorum

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prelatorum nostri Ordinis presentiam requirunt necessario personalem;

hinc est quod nos requirimus, monemus, et auctoritate dicti D. Premonstrati, tenore presentium peremptorie citamus, quatenus coram nobis xi. die mensis Junii proxime futuro post datum presentium, hora capitulari, in ecclesia conventuali FF. Ordinis S. Augustini, Lincolnie, personaliter compareatis, in nostro generali Capitulo, die et loco premissis, cum continuatione et prorogatione dierum sequentium, tractandum et celebrandum; ac pro vestro conventu, eorum nomine et pro se, procurator sufficiens, per eos sine impedimento quocumque assumptus, dictis die et loco compareat et intersit ibidem, ad ea que statutis, distinctionibus et privilegiis nostri Ordinis consona fuerint, una nobiscum et aliis Ordinis prelatis, ut moris est, statuendum, permutandum, confirmandum, corrigendum, et, Deo dante, canonice reformandum; sciturі pro certo quod vestram absentiam personalem habere nolumus aliqualiter excusatam; sed in prelatorum ibidem non comparentium contumaciam et rebellionem omnimodis censuris juris et Ordinis districtissime procedemus.

Valeatis in Christo. Datum in monasterio nostro de Hepp, mensis Aprilis die xii., anno Domini MCCCCLIX.

Ricardus Redman, Abbas de Hepp.

80. Definitions of a General Chapter held at Lincoln in House of the Friars Minor; Richard, Abbot of Shap, and John, Abbot of Leiston, presiding. 11 June, 1459.

No commissary of abbot of Prémontré to license any canon to serve churches, or attend universities, or journey, &c., without consent of that canon's own local superior. Also no abbot to petition for any power to visit, &c., either from abbot of Prémontré or general Chapter, unless he be elected thereto by at least a majority of the prelates of the Order.

Memorandum, quod anno Domini MCCCCLIX. ordinatum fuit in convocatione Ordinis nostri, sive in nostro Capitulo generali cele- P. fol 98. (Reg. Prem. f. 97.)

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bratum [1] apud Lincoln, in domo Fratrum Minorum ; [2] presidentibus ibidem Ricardo abbate de Hepp et Johanne abbate de Leystone,

quod nullus commissarius Domini Premonstrati seu generalis Capituli,[3] licenciabit aliquem professum nostri Ordinis, ad deserviendum sive ministrandum in quacunque ecclesia seu capella, curata vel non curata ; nec ad famulandum cuicunque persone ecclesiastico seu seculari ; nec ad scolatizandum, aut extra clausum studendum sive peregrinandum, sine licentia sui proprii prelati expresse obtenta ; et si secus actum fuerit, omni vigore careat et effectu.

Item, statutum est, quod nullus abbas seu subditus nostri Ordinis Premonstratensis impetrabit aliquam commissionem seu potestatem a Domino Premonstrati seu Capitulo generali, vel a summo pontifice ; seu alias impetratam recipiet, ad visitandum et reformandum, seu aliquam jurisdictionem exercendam in dicto Ordine, nisi ille quem prelati dicti Ordinis, vel saltem major pars eorundem, concorditer elegerit ad jurisdictionem hujusmodi exercendam. Quod si quis contra fecerit, a nullo prelato dicti nostri Ordinis recipiatur.

[1] So in Peck's transcript ; read *celebrato*.

[2] It will be noted that whereas the summons issued in the previous April gave the convent of the Augustinians as the meeting place of the Chapter [*vide* No. 79], nevertheless some alteration evidently took place in the arrangement, as the Chapter was held in the convent of the Friars Minor.

[3] ? read *generale Capitulum*.

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81. Citation to a General Chapter at Northampton.

17 June, between 1470 and 1490.

Richard Redman, bishop of St. Asaph and abbot of Shap, commissary general of Hubert, abbot of Prémontré, sends greeting to the abbots of Begham, Tupholme, and Langley, and in virtue of his powers summons them to a general Chapter to be held in the convent of the Friars Preachers at Northampton, to be opened on 17 June next ensuing. Orders the said abbots for the second and third time, and peremptorily cites them for the said date at 9 a.m. And they are to warn their respective communities to appear by their proctors at the same place and time. No excuse will be taken for absence except for just cause canonically certified; a token is to be sent that the present letters have been duly received. All are to assist the bearer of these on his journey. All are to furnish original or authentic copies of privileges they possess that affect the welfare of the whole Order, with particulars relating thereto.

Ricardus permissione Divina Assavensis episcopus et abbas monasterii beate Marie Magdalensis de Heppa, Ordinis Premonstratensis, Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei gracia abbatis monasterii Premonstratensis in partibus Anglie, Wallie, Scocie et Hibernie commissarius generalis, cum sue plenitudine potestatis, venerabilibus confratribus nostris monasteriorum de Bigham, Topholme et Langleye abbatibus nostri predicti Premonstratensis Ordinis, Cicestrensis diocesis, Lincolniensis diocesis, et Norwicensis diocesis, salutem in omnium Salvatore et fraternam in Domino caritatem. Noveritis nos volentes ex certis causis racionabilibus et legitimis nos et animum nostrum moventibus, auctoritate dicti reverendissimi patris et Domini Domini Premonstratensis abbatis, in reformacionem morum et correccionem criminum et defectuum, ac ad salutem animarum et conservacionem Religionis et status monasteriorum ejusdem, tam in spiritualibus quam in temporalibus, juxta statuta et privilegia et regulares observancium[1] Ordinis antedicti, generale A. fol. 41.

[1] So in MS.; read *observancias.*

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Capitulum, sive convocacionem prelatorum, rite et canonice celebrari omnes et singulos coabbates nostros infra regnum Anglie ubilibet constitutos, auctoritate predicta requivisse, legitime monuisse ac peremptorie citasse, ad comparendum coram nobis aut nostro in parte commissario in domo Fratrum Predicatorum ville Northamtonensis, xvii^mo^ die mensis Junii proxime futuro in hujusmodi generali Capitulo, sive convocacione prefata, cum continuacione et prorogacione dierum ex tunc sequencium, Dei presidio ibidem celebranda. Vos igitur omnes et singulos monasteriorum de Bigham, Topholme et Langley predictos abbates, auctoritate prefati reverendissimi patris et Domini Domini Huberti Premonstratensis abbatis quam in hac parte fungi comprobamur, requirimus et monemus, pro secundo et tertio ac eciam tenore presencium peremptorie citamus, quatenus predicto xvii die mensis Junii proxime futuro hora novena compareatis et quilibet vestrum compareat personaliter, in dicta domo Fratrum Predicatorum predicte ville Northamptonensis, cum continuacione et prorogacione dierum subsequencium, una nobiscum dictum generale Capitulum sive convocacionem prelatorum Ordinis antedicti, juxta vim, formam, et effectum commissionis nostre a prefato reverendissimo patre nobis transmisse, celebraturi atque pro utroque statu monasteriorum nostri Ordinis in regno Anglie constitutorum, et pro evidenti utilitate, honestate, et tranquillitate prelatorum et subditorum eorundem salubriter provisuri, ac rite et legitime processuri, et procedi visuri, ulteriusque facturi et recepturi, ac fieri, statui, et decrevi[1] visuri quod justum fuerit et racionis et sacris dicti Ordinis convenit institutis. Vobis insuper mandamus quatenus moneatis et citetis, seu sic moneri et citari faciatis peremptorie conventus et omnes confratres vestros, quos nos eciam tenore presencium sic monemus et citamus, quod compareant coram nobis aut nostro in hac parte commissario, die et loco predictis, per eorum procuratores sufficienter instructos et canonice electos, in hujusmodi Capitulo ut prefertur, processuri et procedi visuri et audituri, ut est justum.

[1] So in MS.; ? read *decerni*.

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Preterea vobis et vestrum cuilibet tenore presencium intimamus quod dictis die et loco nullius vestrum absenciam habere volumus excusatam hac vice, nisi quatenus ad id nos artaverit canonice sanctiones, quodque super tradicione et porreccione presencium vobis et vestrum cuilibet sive vobis absentibus sive presentibus vestrorum conventuum, faciendis latori presencium fidem indubiam volumus adhibere. Ac insuper vobis mandamus et districte precipimus quatenus, visis presentibus, eas nuncio nostro in hac parte electo indilate retradatis, in aliis locis per eum exequendas. Et si quid in contrarium per vos aut per aliquem vestrum seu vestris vice auctoritate vel mandato in premissis aut aliquo premissorum attemptatum fuerit, publice vel occulte, sentenciam excommunicacionis majoris in vos, eos [et] eorum quemlibet in hac parte culpabilem vel culpabiles, trina monicione canonica premissa, vestrisque dolo, fraude, necligencia, rebellione, vel inobediencia precedentibus, nunc prout ex tunc, et pro ex tunc prout ex nunc, ferimus in hiis scriptis. Insuper vos rogamus et eciam ex officio precipimus, si aliqua privilegia que totum Ordinem nostrum concernunt, sub sigillis autenciis[1] in monasteriis vestris habeantur, quatenus ea vel eorum copias, una cum declaracione plenaria nominis cujuslibet pape eadem concedentis, vobiscum ad dictum Capitulum integraliter afferatis, sicuti nostri Ordinis diligitis commodum et honorem. In cujus rei testimonium etc.

82. The Provincial Chapter at Lincoln. 15 July, 1476

The citation to the meeting: the Mass of the Holy Ghost; election of definitors. Regulations made as to the disposition of the Divine Office and the observance of feasts. Uniformity of habit decided upon.

In Dei nomine, Amen. Anno Domini M[CCCC] septuagesimo A. fol. 3.
vi^to^, mensis Julii die x^mo^, cum prosecucione dierum sequencium, in domo Fratrum Minorum civitatis Lincolniensis, reverendus in

[1] So in MS.; read *autenticis*.

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Christo pater Ricardus, permissione Divina Assavensis episcopus et venerabilis ecclesie Vallis Magdalene de Heppa, alias de Schappa, preclarissimi Ordinis Premonstratensis abbas, Karliolensis diocesis, necnon commissarius reverendissimi Domini ac Domini Huberti, Dei ac sancte Sedis Apostolice gracia Premonstratensis abbatis, in partibus regni et circariis Anglie, Wallie, Scocie et Hibernie sufficienter deputatus, ut in illius reverendissimi patris literis publice perlectis clarius patuit auribus omnium [interessen]cium pariter [et] audiencium. Qui omnes prelatos premisse Religionis candidi Ordinis Premonstratensis vocari fecerit, debita citacione prius habita, a preconizacione legitima ad omnium prelatorum atque conventuum provinciale Capitulum sacro-sancte Religionis Premonstratensis predicte, anno Domini supra notato. Convenerunt venerabiles patres, videlicet de Newhows, Alnewyke, Sancte Agathe, Barlynges, Welbek, Croxtone, Souleby, Blancheland, Westdereham, Hales Owen, Torre, Dale, Tupeholme, Newbo, Beuchefe, Langeley, Cokyrsand, Techefeld, Sancte Radegundis, Leystone, Dureford, Bylegh, Schappa, Wenlyng, Coverham, Begham, Eglestone, Tallew, Hagneby, prior de Horneby. Qui insimul congregati, pariter et uniti, in presencia predicti et venerabilis patris in Christo Ricardi Assavensis episcopi ac commissarii reverendissimi patris Domini ac Domini Huberti, atque Willelmi, eadem providencia abbatis de Barlynges, in hoc negocio secum specialiter assumpti, modo devociori gracia Spiritus Sancti per Missam ejusdem Sancti Spiritus solemniter ab eodem venerabili episcopo Assavensi, cum decantacione ympni *Veni Creator Spiritus*, devotissime invocatur. Ceteraque necessaria tanti negocii fideliter peracta, pariter et pertractata, et sermone latino verbi Dei a venerabili patre eadem providencia Divina Johanne abbate nostre ecclesie, ejusdem Ordinis Premonstratensis, de Halesowen, Wigorniensis diocesis, integraliter completo, in domo Capitulari predictorum Fratrum Minorum, ex unanimi consensu omnium prelatorum quam procuratorum conventuum inibi existencium electi fuerunt in diffinitores, patres venerabiles de Newhows, Halesoweyn, Alnewyk, Sancte Agathe, Welbek, Croxtone, Coverham, Techefelde, Torre,

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Leystone, Sancte Radegundis, Buchefe, Sulby, ecclesiarum abbates atque prelati. Qui in domo competenciori illis assignata divertentes, ac de diversis negociis illis administratis deliberate tractantes, necnon statuentes, ordinaverunt, et ordinantes decreverunt quod cum Deo summum placabile existit quod sponsa ejus militans Ecclesia debitis veneracionibus veneraretur inferius, hinc est quod dies anniversarius dedicacionum ecclesiarum premisse alme Religionis omnium in quibus ipsa dies dinoscitur esse certa, solempniter tanquam principale festum prime dignitatis, deinceps et pro perpetuo erit solempnizata cum solempnibus octavis immediate sequentibus. In qui[bus vero n]otum non existit de hujusmodi die anniversario ecclesiarum, prelatorum arbitrio, cum consensu domini Visitatoris, ad eligendum diem anniversarium convenciorem,[1] pro perpetuo observandum relinquitur determinandum. Et cum debitus honor a fidelibus impenditur sanctis in celis glorificatis, eorum suffragiis cicius eisdem subvenientibus laborantibus continue in terrestribus inferius, penes Divinam magestatem sublimentur. Insuper statuentes quod festum Sancte Elizabethe[2] erit ut principale festum triplex prime dignitatis celebrandum in festo Sanctorum Processi et Martiniani[3] cum solempnibus octavis immediate sequentibus, nisi impediatur per festum ix lectionum; et hoc perpetuis temporibus duraturum.

Preterea, cum Deo placabile existit quod omnes servientes ei concorditer et unico ritu contententur, statuentes decreverunt quod festum Ascencionis misericordissimi Redemptoris Jhesu deinceps erit celebratum, ut moris est in universa ecclesia Anglicana, cum tribus lectionibus . . . de exposicione evangelii . . . cum tribus psalmis primi nocturni, et cum suis antiphonis, ut in festo Resurrectionis ejusdem celebratur. Ita tamen quod reliquum servicium antiphonarum et psalmorum non omittatur, sed ut habeatur in sequentibus feriis octavarum successive et secundum ordinem nocturnorum ejusdem festi. Festa vero Sanctorum atque Sancte Crucis, tempore Paschali occurrencia, omnia et singula cum tribus

[1] So in MS.; read *convenientiorem*. [2] July 8. [3] July 2.

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lectionibus et non pluribus in omnibus ecclesiis nostri Ordinis Premonstratensis celebrabuntur, videlicet in regnis [Anglie ac Scocie]
f. 3 b. Wallie et Hibernie.

[Anno Domini M°CCCCLXXVI°] xvi° die mensis Julii, premissa gracia Spiritus Sancti invocata, ut moris est, premissi venerabiles [patres diffinitores] ut supra tractantes, statuerunt ut festum Reliquiarum erit solempniter celebratum, tanquam principale festum prime dignitatis, cum legenda et historia, prout habetur propria in ecclesia Anglicana. Et hoc in proxima Dominica post festum Translacionis sancti Thome martiris, pro perpetuo ab omnibus [religiosis] deinceps in omnibus ecclesiis nostri Ordinis Premonstratensis. Festa sancte Anne matris Marie Virginis atque sancti Georgii [martyris] deinceps ut dupplicia festa venerabuntur, ab omnibus nostri Ordinis professis annuatim ad Dei complacenciam. . . . Item festum sancti Kenelmi, innocentissimi martiris et regis, cum [psalmis] ab omnibus nostri Ordinis professis de communi historia unius martiris et cum lectionibus ejusdem quousque habeatur. . . . [? Festum] ejusdem deinceps et pro perpetuo decrevimus observandum et hoc in septimodecimo [die mensis Julii].

Item statuentes decreverunt quod in omnibus ecclesiis nostri Ordinis extra solempnes octavas, in aliquibus vacantibus feriis, si contingere possit, seu [alias] in festis trium lectionum [? in omni] septimana extra xl^mam due habeantur commemoraciones, videlicet beate Marie et patroni illius loci. Ita quod . . . . habeant memorias in primis vesperis, ad matutinas, et in Missa, commemoracionem, aut in Capitulo et hoc ubi minus . . . . cium fieri potest. Et in hiis ecclesiis in quibus alius patronus non habetur quam beata Maria, commemoracio beati . . . . tanquam pro patrono, in omni septimana habeatur, ut supradictum est.

Commemoracio vero sancti Thome martiris et archiepiscopi in [omni] septimana, die Martis si vacaverit, inposterum habeatur, et alie commemoraciones predicte habeantur in festis trium lectionum ejusdem septimane aut in aliqua alia feria vacante: ita tamen quod

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nulla festa trium lectionum omittantur pro hujusmodi commemoracione in aliqua septimana, sanximus observanda.

Et festa ix lectionum, infra octavas Corporis Christi et octavas Omnium Sanctorum deinceps, in ipsis feriis in quas contingunt, celebrabuntur. Et cum feriatur in ecclesia aliqua nostri Ordinis Premonstratensis in partibus circariis, in tempore Paschali, numero tres psalmi assumentur nocturni illius ferie per ordinem, ita quod ipsi psalmi jam dicti in proxima septimana non assumentur, quousque ille nocturnus habetur in ipso tempore Paschali.

Tercia die, videlicet xvii die mensis ejusdem Julii, premissi venerabiles patres diffinitores decreverunt quod omnes fratres alme nostre Religionis, in vigilia Annunciacionis Dominice, conveniant in Capitulum hora capitulari, et memoria facta a lectore ipsius Annunciacionis Dominice, omnes confratres se prosternant et devote dicant antiphonam *Ave Regina celorum*, *Ave domina* etc. cum versiculo *Ave Maria*, et oracione *Graciam tuam*, quos dicet presidens Capituli.

Et quia prefati venerabiles patres et diffinitores discrepacionem habitus considerantes,[1] in vilipendium nostre Religionis redundare quamplurimum, mandatum timentes apostolicum in Bulla nobis transmissum, necnon reverendissimi patris nostri Domini ac Domini nostri Huberti Premonstratensis abbatis, de unitate facienda, in litteris suis commissionariis de hoc, et alia animos et consciencias moventia, unanimi consensu, illud arbitrio Domini Assavensis episcopi, ac commissarii premissi Domini ac Domini Huberti Premonstratensis abbatis, concorditer decreverunt et insoliti[2] parere. Qui vero honestatem Religionis affectanter desiderans, atque [ut] ecclesie filius apostolicis mandatis obtemperare, ac notam disparitatis [removere] ad eadem oportunum providere remedium sanxciendo decrevimus prout sequitur: Nos Ricardus, permissione Divina Assavensis episcopus, necnon reverendissimi patris ac Domini Domini Huberti Premonstratensis abbatis commissarius, cum plenissima potestate

[1] So in MS.; ? *considerabant.*
[2] ? read *insolite.*

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Domini pre oculis continue habentes, decorem ac commodum sacratissime nostre Religionis candide affectantes, ac notam disparitatis fugare ab eodem, omnium prelatorum et diffinitorum concilio, atque procuratorum consensu in nostro Capitulo provinciali existencium, statuentes sanxcimus. Et omnes et singuli nostri Ordinis prelati atque professi in regnis Anglie, Scocie, Wallie et Hibernie uniformiter erunt deinceps apparentes, et religiose gestantes, canonicum habitum aptatum sub modo et forma habitus canonicorum nigrorum Ordinis sancti Augustini, sub cujus beatissimi patris Regula dinoscimur unde sicuti ipsi vivunt, nobis albo colore servato prout specialius demandabatur nobis in Bulla Martini pape, ut clarius patet in eadem; et hoc continue, tam infra septa monasterii quam extra; et tam in rochetis, in capuciis caparum claustralium et itinerancium, et in amictibus, quam in aliis corporis necessariis, et hoc sub pena contemptus decrevimus perpetuo inviolabiliter observandum.

Et quia cuilibet canonico laudabile consuetudine ac decreto Ecclesie convenit sepeliri in habitu sue professionis, igitur statuentes ordinavimus ut deinceps omnes canonici nostri Ordinis in habitu eis assignato a papa Martino, ut supradictum est, videlicet in rocheta et capa, sepeliantur. Omnes[1] vero antiqua statuta, istis statutis nunc de novo editis contraria, cassamus et cassa atque cassata et pernulla pronunciamus. Illa vero statuta et ordinata, in ultimo Capitulo provinciali in villa Stamfordie celebrato, per venerabiles patres ibidem diffinitores, ac diffinita auctoritate et speciali mandato prefati reverendissimi patris Huberti Premonstratensis abbatis, et etiam istius instantis Capituli provincialis, approbantes corroboramus et approb[amus et pronun]ciamus, et ea ab omnibus nostri Ordinis professis pro perpetuo observanda decrevimus. Omnes vero abbates [diffini]tores conventuum ad hos dies et loca legitime citatos, preconizatos, diu excitatos et nullo modo comparentes [excommunicatos] pronunciamus. [*The last three lines decayed through damp.*]

[1] So in MS.; read *omnia*.

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83. Citation by Bishop Redman to a Provincial Chapter. To meet at Leicester at the Convent of the Friars Minor on 26 April 1479. 15 Feb. 1478–9

When citation has been read, it is to be returned to bearer to be taken on elsewhere. The bearer to be suitably rewarded. (It is all in official form.)

Ricardus, permissione Divina Assavensis episcopus et abbas monasterii beate Marie Magdalene de Schappa Ordinis Premonstratensis, Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis in regnis, circariis, et omnibus partibus Anglie, Wallie, Scocie et Hibernie commissarius,[1] Visitator et reformator[2] generalis, plenissima potestate legitime deputatus, universis et singulis venerabilibus confratribus nostris dominis abbatibus nostri Premonstratensis Ordinis infra partes Anglie et Wallie et eorum subditis, salutem et fraternam in Domino caritatem. Quia status nostre salutifere Religionis modernis diebus periculorum fluctibus agitatus salvo nequeat consistere nisi subveniat pietas Divina et assit prelatorum salubre consilium in reformandum, providere remedium (sin autem calliditas hostis antiqui nostri, relucentis Ordinis candorem, infelici conamine festinet inficere), ac quedam que Ordinis nostri in partibus predictis statum, comodum et honorem, animarumque salutem concernencia, cum omni celeritate officiali de necessitate emineant pertractanda, que vestram et vestrum cujuslibet presenciam requirunt necessario personalem: hinc est quod vos abbates predictos et vestrum quemlibet requirimus et monemus, ac etiam tenore presencium primo, secundo et tercio, et peremptorie citamus, quatenus compareatis et quilibet vestrum personaliter compareat coram nobis, seu nostris in hac parte vices gerentibus, pluribus aut uno, in eventu quo nos impediri contigerit, in ecclesia conventuali Fratrum Minorum apud Leycestrum, xxvi die mensis Aprilis proxime futuro A. fol. 16 b.

[1] Erased in manuscript. [2] Inserted in margin.

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post datum presencium, cum continuacione et prorogacione dierum sequencium necessariis, ibidem convocacionem sive provinciale Capitulum celebrare volentibus, juxta formam nobis traditam per litteras patentes predicti patris Premonstratensis: ac pro vestris universis et singulis consuetudinibus et eorum nominibus, et pro se procuratores sufficientes canonice electi, predictis die et loco hora circa consueta compareant et intersint, et eorum quilibet compareat et intersit una nobiscum et aliis Ordinis prelatis, dictam convocacionem sive provinciale Capitulum, ut prefertur, Deo dante celebraturi, et ea que statutis et privilegiis Ordinis nostri et tranquillitati, unitati, et paci prelatorum et subditorum consona fuerint statuenda, firmanda, corrigenda, et inspiracione Divina canonice reformanda et concludenda, sub penis in nostri Ordinis statutis in generali Capitulo editis, quas in non comparentes quoscumque ad dictum diem et locum citatos et evocatos auctoritate dicti Domini Premonstratensis, curabimus ipsorum contumacia et manifesta rebellione et nostris monicionibus canonicis precedentibus, et ideo exigentibus non immerito fulminare pro certo sciturі, quod nullius prelati nostri Ordinis absenciam volumus excusare, nisi ad id nos artaverint canonice sancciones; quodque sub tradicione et porreccione presencium vobis et vestrum cuilibet, sive vobis absentibus vestrorum conventuum presidentibus faciendis, latori presencium fidem indubiam volumus adhibere. Et visis presentibus, eas nuncio nostro indilate retradatis, sub pena contemptus, per eum de loco ad locum ulterius exequendas. Et presencium latorem pro suis expensis et labore remuneretis cum favore. Datum in monasterio nostro de Schappa predicto, sub sigillo nostro commissionali, xv Februarii, anno Domini M° CCCC^mo^ LXXVIII,° et nostre consecracionis anno septimo.

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84. Acts of Provincial Chapter. Meeting held at Leicester in the Convent of Friars Minor on 26 April, 1469 (?1479).

26 April, 1479.

Bishop Redman, the president, had as companion William Lyncolne, abbot of Barlings, LL.B. After the usual formalities accompanying the opening of the Chapter, the following were elected definitors: abbots of Newhouse, St. Agatha's, Hales Owen, West Dereham, Croxton, Welbeck, Cockersand, Titchfield, Dureford, Dale, Sulby, Hagneby, Wendlyng, Leiston, and Tupholme.

The statutes made in Chapter held in Lincoln 15 *July*, 1426, *confirmed* [*this must be* 1476*; the figures the copyist gives are, however,* MCCCCXXVI]. *Regulations about the observance of certain feasts, and for the procession, and mode of conducting it, on the feast of Corpus Christi. No canon to obtain any privilege derogatory to those granted by Pope Alexander IV. Difficulty as to paternity of Talley in diocese of Menevia referred for settlement to Bishop Redman. Changes of residence arranged for certain canons.*

In Dei nomine, Amen. Ad laudem Domini nostri Ihesu Christi, A. fol. 16 b.
qui est summus pastor et animam suam posuit pro ovibus suis, sub cujus baculo fieret unum ovile et unus pastor; cujus exemplo, inspiracione et gracia, prelati gregumque pastores in Ecclesia militantes, peregrinantes presunt, ac in vinea Domini non ociose stantes, sed diei pondus et estus portantes [laborant]. Presertim prelati nostre Religionis preclare mundicie Premonstratensis vinee sepem circumdederunt, ne lupi rapaces incidiantes ovibus Christi greges
invadentes || ne desperent, mortifero peste viciis obviare cupientes, f. 17.
ac virtutes inserere, et insertas nutrire pro posse. Igitur inspiracione Divina decrevimus Capitulum provinciale in villa Leycestrie omnium prelatorum premisse nostre mundissime Ordinis Premonstratensis celebrare, pro remediis providendis omnimodis et oportunis, in domo Fratrum Minorum, XXVI° die mensis Aprilis, anno Domini M° CCCC° LXIX°, cum continuacione et prorogacione dierum subsequencium, presidente hujusmodi Capituli reverendo in Christo patre et Domino ac Domino Ricardo, miseracione Divina Assavensi episcopo et abbate de Schappa, nostri dicti Premonstratensis Ordinis, Carliolensis dio-

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cesis, reverendissimi in Christo patris Domini, Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis, in regnis Anglie, Wallie, Scocie et Hibernie commissario generali, plenissima potestate legitime deputato, ut in commissione memorati patris in dicto Capitulo publice perlecta, patuit auribus interessencium pariter [et] audiencium, associato sibi venerabili patre et Domino ac Domino Willelmo Lyncoln, abbate de Barlynges, decretorum bacallario, cum omnibus prelatis et conventuum procuratoribus infra limites Anglie et Wallie ad predictum Capitulum in juris forma citatis et personaliter comparentibus, in exordio ejusdem celebraturis. Invocata prius gracia Sancti Spiritus, Missa prius ejusdem Sancti Spiritus celebrata, et sermone completo [in] Capitulo, premissi diffinitores preelecti, quorum nomina subscribuntur, videlicet, abbates de Newhowss, Sancte Agathe, Halesowen, Westdereham, Croxton, Welbek, Cokirsand, Tycheffeld, Durfford, Dale, Soulby, Haghneby, Wenlyng, Leyston, et Tupholme, insimul in domo competenciori illis assignata, unanimo assensu et concensu decreverunt ac ordinantes statuerunt; necnon ratificantes confirmaverunt omnia et singula decreta ordinanter statuta in venerabili Capitulo provinciali in civitate Lincolnie celebrato, anno Domini M° CCCC^mo XXVI°,[1] die vero mensis Julii XV°, circa reformacionem habitus necnon ordinem sive modum sepeliendi quam in servicio Divino modum congruum; et formam observandi circa festa dupplicia ix lectionum ac commemoracionum, ac in omnibus et singulis aliis in decretis contentis in premisso Capitulo, ut premittitur Lincolnie celebrato, editis, integraliter faciendis et inviolabiliter observandis, ab omnibus nostri Ordinis, tam a prelatis quam a subditis professis sive profitendis, sanxerunt et decreverunt pro perpetuo observanda. Et, quia discrecioni convenit sapientis omnimodas indulgencias adquirere pro relevamine penarum post hanc vitam, igitur statuendo decrevimus quod deinceps nulla festa ix leccionum infra octavas Corporis Christi atque Visitacionis beate Marie, et Elizabethe sancte matris Johannis Baptiste,

[1] So in MS.

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celebrabuntur, sed differantur usque ad octavas eorundem festuum [1] ix leccionum, aut anticipantur si commode celebrare non poterunt in eorundem octavis. Item statuentes decreverunt quod festum Decollacionis sancti Johannis Baptiste deinceps erit duplex festum in omnibus ecclesiis nostri Ordinis celebrandum. Item statuerunt firmiter observandum in futuris temporibus duraturis, quod sacramentum Corporis Christi, Dominici nostri Salvatoris, ab omnibus prelatis nostri Ordinis reverenter ut deferatur circa claustrum vel alias cimitorium || in processione, cum duobus ad minus torticiis sive f. 17 b. ceroferariis a dextris et a sinistris ipsius prelati, cum sudario cooperto honestiori modo quo facultas eorum locorum se extendere valeat in hac parte, prima die ipsius festi. Item statuentes sanxerunt inviolabiliter observandum, quod nullus abbas seu prelatus aut subditus nostri Ordinis presumat, contra privilegia Alexandri quarti toti Ordini nostro indulta, audeat deinceps laborare ad adquirendum sive optinendum, aut optentum retinere, aliquod privilegium prejudiciale domino Premonstratensi seu ejus potestati vel commissario, sub pena excommunicacionis, privacionis beneficii et officii, sine spe recuperacionis absque gracia speciali domini Premonstratensis, vel ejus commissarii facultate, aliorum confratrum et labore ipsius postulacionis et obtenta. Item prefati prelati diffinitores quoad dubium paternitatis de Taslesku, Menevensis diocesis, diffinierunt ipsius questionis difficultacionem [2] licencia domini Visitatoris, differri usque ad proximum Capitulum per eundem assignandum. Ita tamen quod si aliqua emergens causa contigerit, medio tempore, jus potestatis ipsius paternitatis remanebit in ipsius Visitatoris potestate et paternitate. Item premissi venerabiles patres diffinitores statuentes diffinierunt, prius habitus [3] atque discreta consideracione debite ponderatis per eorum prelatos deliberate allegatis, quod Robertus Wotton, canonicus de Berlynges, erit professus perpetuus canonicus de Durfford: Ricardus Chapman, olim canonicus de Wenlyng, erit perpetuus professus canonicus de Taslesku: Thomas Wase, canonicus olim de Tupholme,

[1] So in MS.: read *festorum*.
[2] So in MS.: read *difficultatem*.
[3] So in MS.; ? read *habitis*.

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erit canonicus professus perpetuus de Tycheffeld: Willelmus Billok, olim de Newbo, erit perpetuus canonicus professus Sancte Radegundis: Ricardus Hertill, canonicus olim de Newbo, erit perpetuus professus canonicus de Newhowss: item Walterus Spier, canonicus de Tor, emittetur ad Monasterium de Durfford pro tempore beneplacito domini Visitatoris. Ceteris questionibus nobis diffinitoribus administratis discrete a nonnullis prelatis et procuratoribus atque discussis, et eisdem congruis responsionibus repulsatis, humiliter supplicantes premissum nostrum venerabilem patrem et Visitatorem, ut suum dignaretur dissolvere presens Capitulum atque licenciam suam specialem nobis impertire ad partes proprias remeandi. Nos vero, antedictus pater venerabilis Assavensis episcopus, premisse nostre alme Religionis Premonstratensis Ordinis Visitator, consideratis considerandis, atque justis postulacionibus venerabilium patrum abbatum tam diffinitorum quam aliorum inclinati, nostrum presens Capitulum provinciale xxvii instantis mensis Aprilis, hora diei vi, Jhesu Christo a[c] genitrici ejus Marie gracias agentes, auctoritate qua supra, dissolvimus per presens decretum.

1479. **85. Provincial Chapter.**

Fragment, containing some acts of a provincial Chapter held in 1479. *It deals with the transfer of several canons from house to house.*

P. fol. 95. (Reg. Prem. f. 120.)

Ricardus Chapman, olim canonicus de Wenlyng, erit perpetuus professus canonicus de Taslekr.[1]

Thomas Wase, canonicus olim de Tupholm, erit canonicus professus perpetuus de Tychfelde.

Willielmus Byllok, olim canonicus de Neubo, erit perpetuus professus canonicus S. Radegunde.

Ricardus Hertell, canonicus olim de Neubo, erit perpetuus professus canonicus de Newhouse.

Item Walterus Spee, canonicus de Torre, emittetur ad monasterium de Durforde, pro tempore beneplaciti domini Ricardi Assavensis, Visitatoris.

[1] So in Peck's transcript: read *Talley*.

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86. Acts of a Provincial Chapter held 16 May. 16 May, † 1485.

[*Commencement wanting.*]

Directions to be observed at name of Jesus and at words 'semper virginis.'

Acts of Chapter held at Leicester confirmed and ratified. Feast of St. Radegund to be observed by Premonstratensians in England as one of nine lessons.

No canon to be sent to serve a church, except dependent on their monasteries, without leave from abbot of Prémontré.

No canon, &c., to use clothes of a black colour, except hats and shoes; all else to be white.

Regulations as to use of rochets and other articles of apparel.

St. Martha's feast to be observed as one of nine lessons, the day after that of St. Anne, and St. Anthony's likewise on 17 *January, and St. James's feast to be of third rank.*

Abbot of Newbo to keep safe Brother William Repon of that house, who has gone mad. Appointment of various canons to particular houses.

All houses to conform in manner of Divine service.

John Scherman, LL.B., John Elton, LL.D., and William Sybson, notary public, received as confratres *of the Order.*

These decrees to be read and posted up in all houses within a month of the return of their respective superiors.

. . . cum consensu dicti reverendissimi patris Assavensis episcopi et commissarii predicti, quod quociens versiculus iste *Sit nomen Domini benedictum* dicitur, tociens in eodem, hoc nomen excellentissimum Jhesu semper interponatur atque dicatur ab omnibus Ordinis predicti professis, ad cujus eciam nominis recitacionem omnes profunde se inclinent usque ad genua. Et insuper eciam statuerunt, ordinaverunt, et decreverunt, quod quociens Collecta *Deus qui de beate Marie* dicitur, in eadem, hoc adverbium *semper virginis* [ab] omnibus professis Ordinis Premonstratensis decetero nullatenus omittatur. A. fol. 59.

Et ulterius ratificantes confirmaverunt diffinitores predicti omnia et singula statuta, ordinaciones, et decreta ultimi provincialis

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Capituli in villa Leicestrensi celebrati, cum omnibus aliis et singulis decretis in premisso Capitulo contentis, ut premittitur, in villa Leicestrensi celebrato, et ab omnibus dicti Ordinis Premonstratensis tam a prelatis quam a subditis omnibus, professis seu profitendis, sanxerunt et decreverunt perpetuo, integraliter, et inviolabiliter observanda et facienda. Et quod festum sancte Radegundis, virginis, deinceps in omnibus ecclesiis Premonstratensis Ordinis infra Angliam existentibus, cum ix lectionibus xi die Februarii celebretur sicut de virgine non martyre.

Item prefati diffinitores prelati ordinaverunt et decreverunt pro perpetuis temporibus futuris, quod nullus abbas aliquem suorum subditorum canonicorum aliquo modo extra monasterium in seculo celebrare presumat licenciare, ecclesiis et capellis monasteriis eorum appropriatis dummodo exceptis, nisi prius super hoc commissarius generalis domini Premonstratensis abbatis duxerit consenciendum; et si contrarium acceptare presumpserit, baculo pastorali et abbatis stallo per annum sit suspensus; et e converso quod nullatenus commissarius generalis dicti domini Premonstratensis abbatis aliquem claustralem seu dicti Ordinis professum de cetero licenciet extra claustrum in seculo celebrare, exceptis ut prefertur ecclesiis et capellis monasteriis appropriatis, nisi consensu et voluntate proprii sui prelati, ut sic sub pena consensus utriusque in hac parte habeatur. Alioquin nullius roboris, auctoritatis, seu potestatis existat, quam tu ipse tuleris non propter vestram dignitatem sed propter succedentes.

Item etc. quod nullus abbas aut canonicus dicti Ordinis decetero utatur caligis, colobiis, liripipiis, seu aliis vestibus nigri coloris, pileis et galeris duntaxat exceptis, sed utatur vestibus ex toto candidis.

Item statuerunt, ordinaverunt, et decreverunt quod nullus canonicus dicti Ordinis, sub pena xl dierum pene gravioris culpe, appareat in rochetis infra precinctum monasterii nisi sub capis claustralibus, nisi induitur sacris vestibus, nec extra precinctum monasterii nisi sub capis itinerariis, exceptis officiariis laborantibus et pergentibus ad solacium, quando laborat vel eat ad laborem. Et

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quando aliquis canonicus exeat pro negociis Ordinis, seu pro amicis visitandis, utatur rochetis sub capis claustralibus vel itinerariis.

Item quod nullus subditus canonicus dicti Ordinis decetero utatur flannolo vel flannolis apparentibus, nisi tamen circa collum et sub tunicis, et quod non sit accinctus zona seu aliis ligaturis quibuscunque super rochetis sub capis claustralibus.

‖ Item statuerunt, ordinaverunt, et decreverunt quod nulli f. 59 b. canonici dicti Ordinis uti presumant partibus manicarum suarum juxta manus cinctum coffis penulatis vel serico, seu panno lineo duplicatis, sub pena xx^ti^ dierum gravioris culpe.

Item quod nulli canonici dicti Ordinis utantur capuciis claustralibus duplicatis, nisi cum panno laneo, sub pena xx^ti^ dierum gravioris culpe, sed tantum prelati qui propter Ordinis honestatem in uniformitate omnino uti debetur predictis capuciis, sed non in almiciis suis cum panno lineo, aut cum serico, vocato candido sarcynet.

Item quod festum sancte Marthe virginis decetero in omnibus ecclesiis Ordinis Premonstratensis infra Angliam in crastino sancte Anne matris Marie [1] virginis celebretur cum ix lectionibus.

Ac eciam festum sancti Antonii xvii die mensis Januarii in eisdem nostri Ordinis locis cum ix lectionibus decetero imperpetuum celebretur. Item festum sancti Jacobi apostoli majoris, die solito ejusdem sancti,[2] sub forma festi tercie dignitatis in omnibus locis nostri Ordinis celebretur.

Item quod abbas de Newbo, auctoritate dicti Capituli provincialis, fratrem Willelmum Repon, canonicum de Newbo, cum in [de]menciam inciderit, incarcerabit seu salvo custodiri faciet. Item quod Henricus Hakeslow, canonicus de Dale, auctoritate istius generalis Capituli, erit canonicus pro perpetuo professus in monasterio beate Marie de Tychfeld, Ordinis nostri, Wintoniensis diocesis. Item quod Johannes Lincoln, canonicus de Barlynges, auctoritate predicti generalis Capituli, erit canonicus pro perpetuo in monasterio de Wenlyng. Item quod omnes abbates et canonici predicti Ordinis Premonstratensis infra Angliam sint uniformes

[1] July 27. [2] July 25.

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in dicendo Divinum servicium in omnibus locis dicti Ordinis et in omnibus observanciis.

Et predicti venerabiles patres prelati et pastores, dictis die et loco simul congregati, auctoritate predicti generalis Capituli provincialis, ex consensu unanimi et voluntate omnium predictorum patrum pastorum et prelatorum ac procuratorum ibidem presencium, ad omnia et singula suffragia, libertates, et indulgencias dicti Ordinis Premonstratensis receperunt, admiserunt, et acceperunt in confratres dicti Ordinis, magistros Johannem Scherman, in decretis baccalarium, et Johannem Elton, decretorum doctorem, ac magistrum Willelmum Sybson notarium puplicum.

Item statuerunt, ordinarunt, et decreverunt, precipiendo et districte mandando omnibus prelatis Ordinis predicti in virtute salutaris obediencie, sub pena suspencionis a Divinis, quatenus infra mensem postquam dicti prelati aut sui procuratores ad propria sua monasteria redierunt, omnia et singula statuta, ordinationes, et decreta in presenti Capitulo ordinata, in eorum domibus capitularibus coram eorum conventu debite puplicent, seu puplicare faciant, et ea statutorum suorum cum aliis statutis inserant seu inseri faciant, et ea cum aliis statutis Ordinis predicti in claustris suis ponant, vel dimittant penes priores vel presidentes eorundem, ne de cetero aliquis de statutorum ignorancia se valeat excusare. Item quod Robertus Mumby, canonicus de Barlynges, erit canonicus pro perpetuo in monasterio de Dayle ad placitum domini Visitatoris.

Ceteris questionibus nobis diffinitoribus administratis discrete a nonnullis prelatis et procuratoribus, atque discussis, et eisdem congruis responsionibus repulsatis, humiliter supplicamus premissum nostrum venerabilem patrem et Visitatorem ut suum dignaretur dissolvere presens Capitulum, atque licenciam suam specialem nobis impertiri ad partes proprias remeandi. Nos vero antedictus pater venerabilis Assavensis episcopus, premisse nostre alme Religionis Premonstratensis Ordinis Visitator, consideratis considerandis atque justis postulacionibus venerabilium patrum abbatum, tam diffinitorum quam aliorum inclinati, nostrum presens Capitulum pro-

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vinciale xvi die instantis mensis Maii, hora diei ix, Ihesu Christo ac genetrici ejus Marie gratias agentes, auctoritate qua supra dissolvimus per presens decretum etc.

Legburñ. Ih. nicy.[1]

87. Acts of a Provincial Chapter. 13 Aug † 1487.

[*Commencement wanting.*]

After the usual forms had been observed, certain prelates were elected as definitors and withdrew apart to consider business. They confirmed decrees &c. passed at last Chapter held at Leicester. Arrangements about certain prayers. Studies legislated for. Rating of the houses fixed; collectors appointed for various districts for the ensuing three years. Those not paying to be suspended; but those keeping one of their subjects at Oxford or Cambridge to be dispensed from payment during such stay. Regulations for feasts of St. Thomas of Canterbury and St. Augustine. Canons wandering abroad or any way suspected of apostasy to be arrested and kept in ward; any superior so taking them, not to hesitate about expenses incurred, which are to fall ultimately upon that canon's own superior. Br. William Burne, alias Lichfeld, of Hales Owen, transferred to Talley. These decrees to be published within a month of the return of superiors to their houses.

The Chapter was closed on 13 *August* (1487 ?); *over the mensal date there is written* 'primo die mensis Octobris.'

. . . consternatur si nunquam turgescit in florem, sed si tantum se diffundit in ramos et [in] indegenam foliorum luxuriat ubertatem. Sed sane, nos pre oculis habentes, quod Dominus ait: *Sine me nichill potestis facere*,[2] sed subjungit, *Petite, et accipietis*.[3] Nam in veteri Testamento, quando populus Dei transiturus contra adversarios erat ad bellum, quod patet quasi per tocius veteris Testamenti seriem, primo oracionibus se dederunt et sic facientes communiter A. fol. 63.

[1] This is probably the signature and note of the scribe.

[2] John, xv. 5–7. [3] John, xvi. 24.

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victoriam habuerunt. Item Apostolus: *Obsecro primum fieri obsecraciones, oraciones*[1] etc. Igitur Missa Sancti Spiritus devotissime, cum devocione et decantacione, celebrata, et ympno *Veni Creator* a nobis incepto, ceteri prelati cum devocione dulciter personantes decantaverunt, ut misericordie sue gracia nos visitet in tempore visitacionis nostre. Quibus rite percantatis, et cetera[2] que tanti negocii necessaria inveniuntur pertractata,[2] prefatis omnibus prelatis ac conventuum procuratoribus ibidem existentibus complacuit, sibi preelegere in diffinitores, venerabiles patres abbates de Neuhous, Barlyngs, Sancte Agathe, Welbek, Wenlynge, Eglestone, Hangnebye, Blanchalande, et Bewchefe, qui cominus divertentes et ad secreciorem locum illis magis aptum, de omnimodis negociis, rebus dubiis, consuetudinibus, et abusionibus diversis sibi ad memoriam reductis.[3] Et que vere Religionis honori et commoditati sunt cupientes proinde statuerunt, et ordinantes decreverunt, ut omnia et singula statuta, ordinaciones, et decreta, prius facta et ordinata in ultimo provinciali Capitulo, in villa Lacestrie celebrato, cum aliis et singulis decretis ab antiquis patribus editis et ordinatis, ab omnibus professis dicti Ordinis nostri Premonstratensis, tam a prelatis quam subditis, omnibus professis et profitendis, sanxerunt et decreverunt, perpetuis temporibus integraliter et inviolabiliter observanda, sub pena maximi contemptus. Ulterius eciam prefati venerabiles patres diffinitores decreverunt ut ab omnibus professis sive profitendis, et tam abbates quam subditi, devote dicant evangelia *Missus est* et *Exurgens Maria* cum offertorio et postcommunione illis pertinentibus, omni cum devocione et genuflecctione in principio Misse ante altare, exceptis hiis qui majori matutinali et Misse sancte Marie ascribuntur, qui intus in vestibulo suis ministris assistentibus, dicere debent. Et quoniam, in omnibus rebus que sub celo sunt, sapiencia cicius preferenda est, quia incomparabiliter melior est argento et auro vel omni lapide precioso, absque cujus[modi] columpnis nec nostra Religio possibile

[1] Philipp. iv. 6. [2] So in MS.; read *ceteris . . . pertractatis.*
[3] Something is wanting here, possibly *pertractaverunt.*

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erecte stare videtur, et ex hujusmodi defectu honor et decus nostre alme Religionis maxime in cpprobrium deducuntur, et nisi cicius per sciencie claves reseratos perornatur, Ordo noster concito omnibus hominibus fieret in derisum. Hinc est quod patres prefati, ex provida industria sagacis ingenii in memoriam revocantes quod sublimitas et decus Religionis premisse minime subvehi potest, statuerunt et ordinarunt prout inferius recitentur. Idcirco ordinantes decreverunt quandam taxam annuatim in singulis monasteriis nostri Ordinis esse levandis prout hic publice patet, videlicet de abbate de Neuhous iiii nobles, de abbate de Alesowen iiii nobles, de abbate de Barlynges iiii nobles, de abbate de Wenlynge vi s. viii d., de abbate de Westderham xx s., de abbate de Lestone xx s., de abbate de Langley xx s., de abbate de Lavenden || ii s., abbas de f. 63 b.
Torre xx s., abbas de Tophome vi s. viii d., abbas de Newbo xl d., abbas Egliston vi s. viii d., abbas de Blanschlande xl d., abbas de Hagnby vi s. viii d., abbas de Welbeke iiii nowbles, abbas de Sulby xiii s. iiii d., abbas de Techfeld xx s., abbas sancte Agathe xx s., abbas de Alnwyke xx s., abbas de Coverham xiii s. iiii d., abbas de Cokarsande xxvi s. viii d., abbas de Croxton xxvi s. viii d., abbas de Dalle xiii s. iiii d., abbas de Durford xiii s. iiii d., abbas de Bigham xl d, abbas sancte Radegundis xl d., abbas de Langdon iii s. iiii d., abbas de Bilegh x s., abbas de Bewchefe xiii s. iiii d., abbas de Schape vi s. viii d., abbas de Talley xiii s. iiii d. Qui omnes prefati venerabiles patres predictam taxam cunctis temporibus se solvere cum effectu spoponderunt, ad utilitatem, conservacionem et tuicionem nostri Ordinis antedicti. Cujus eciam statuentes de omnibus taxate tribus annis proxime sequentibus erunt collectores, videlicet in occidentali circaria abbas de Schappe, in media circaria abbas de Barlynges, in australi autem parte abbas de Langley. Et sic per singula monasteria de triennio in triennium ad arbitrium diffinitorum mutentur. Quibus prefatis collectoribus contrasolvere recusantes, a baculo pastorali et a stallo sint suspensi, quousque hec cum effectu solvere voluerint. Et si per annum in hoc duraverint sint excommunicati et ab officio deponendi.

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Et qui unum de propriis suis canonicis dictis Oxonie sive Cantabrigie exhibere propriis suis expensis decreverint et sic fecerint, prefatam taxam solvere non coarcentur tempore quo fuerint ibidem durante. Et prefatam eciam taxam premissi patres abbates ad festum Nativitatis sancti Johannis Baptiste proxime futurum, tam in circaria occidentali quam in media circaria, omni dilacione postposita solvere debent. Et in australi parte ad festum sancti Michaelis proxime futurum, et sic de anno ad annum.

Insuper eciam predicti venerabiles abbates diffinitores ordinaverunt et decreverunt ut cum de sancto Thoma, feriis vacantibus, de commemoracione ejusdem fuerit cantandum, de eodem in hunc modum cantetur, videlicet in primis vesperis antiphone et psalmi feriales, antiphona super psalmum *Magnificat*, Pastor cesus;[1]
f. 64. invitatorium ad gratias, || Regem magistrum Divinum. Ad psalmum *Benedictus*, Opem nobis; In laudibus, sola[2] antiphona, videlicet Granum cadit, et cetere antiphone et responsoria sicut in Natali ejusdem: et de sancto Augustino, ad primas vesperas commemoracionis ejusdem, antiphone et psalmi feriales. Et super psalmum *Magnificat*, O rex glorie; et super *Benedictus*, In diebus ejus etc. sicut propria docet historia.

Prefati eciam venerabiles patres diffinitores ordinando statuerunt quod omnes canonici nostri Ordinis in seculo circumvagantes, vel de apostasia quomodolibet suspecti, seu ad aliqua nostri Ordinis monasteria absque licencia proprii sui prelati venientes, capientur et secura custodia conserventur, minime dubitantes sive hesitantes de expensis hujusmodi, ad quas proprii eorundem prelati tenebuntur.

Et insuper diffinierunt quod quidam frater nomine Willelmus Burne, alias Lechfeld, canonicus et professus monasterii de Hales-

[1] These are the first words of the antiphon for the commemoration of St. Thomas in the second vespers of Holy Innocents, 'Pastor cesus in gregis medio pacem emit cruoris precio,' &c. (*Breviarium ad Usum Sarum*, ed. Proctor and Wordsworth, vol. ii. p. ccxlvi). The rest of the antiphons, &c., may be found in the Sarum office.

[2] So in MS.; ? read *prima*.

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owen, certis rationabilibus causis inde consideratis, deinceps fueret[1] canonicus et vere professus monasterii de Talley pro perpetuo etc.

Item premissi venerabiles patres diffinitores statuerunt et precipiendo firmiter decreverunt omnibus prelatis nostri Ordinis in virtute salutaris obediencie, et sub pena contemptus et suspencionis a Divinis, quatenus infra mensem postquam predicti prelati seu procuratores absencium ad sua monasteria fuerint reversi, omnia et singula statuta, ordinaciones, et decreta in presenti Capitulo ordinata coram eorum conventu in domo capitulari debite publicent seu publicari faciant, et ea cum aliis statutis inserant seu inseri faciant. Et apud priores et precedentes in claustro suo ponant ne de cetero aliquis de dictorum statutorum ignorancia se valeant excusare etc.

Et omnibus sic rite et honorifice peractis, omnes predicti venerabiles patres et procuratores humiliter supplicantes premissum venerabilem patrem Assavensem episcopum ut presens dignaretur dissolvere Capitulum atque licenciam suam specialiter nobis impertiri ad partes proprias remeandi [supplicaverunt]. Nos vero, antedictus Assavensis episcopus, eorum justis postulacionibus primo Octobris inclinati, presens Capitulum provinciale xiiii die mensis Augusti, Jhesu Christo ac genitrici ejus Marie gratias agentes, auctoritate qua supra presens dissolvimus Capitulum.

[1] Read *fuerit*.

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20 July, 1489. **88. Citation to a Provincial Chapter, to be held in the Convent of the Friars Minor at Lincoln on 28th September 1489.**

Usual form observed, but in addition all the prelates are enjoined to attend with suitable copes and pastoral staves for the greater honour and service of God. After reading the summons it should be returned to bearer, who shall carry it to other places. He is to be remunerated for his labour and expenses.

A. fol. 84 b. Ricardus, permissione Divina etc., universis et singulis venerabilibus confratribus nostris, dominis abbatibus nostri Premonstratensis Ordinis infra regnum Anglie et Wallie et eorum subditis, salutem et per fructum vere obediencie ad premia eterna pervenire. Quia status nostre sacre Religionis cotidianis periculorum viciorumque fluctibus exagitatus, in tantum quod salvo nequeat consistere gubernaculo, nisi superna protegatur clemencia salubrique sublevetur prelatorum consilio (cum antiqui hostis calliditas nostri relucentis Ordinis candorem festinet (et)[1] inficere), ac quedam que salutifere Religionis honorem et commodum animarumque salutem concernencia necessarie emineant pertractanda, que vestram et vestrum cujuslibet presenciam requirunt personalem. Hinc est quod vos abbates predictos et vestrum quemlibet requirimus et monemus, ac eciam tenore presencium i° ii° et iii° peremptorie citamus, quatenus compareatis, et quilibet vestrum personaliter compareat coram nobis, in ecclesia conventuali Fratrum Minorum apud Lincoln, xxviii die mensis Septembris, hora capitulari, videlicet hora novena, proxime futuro post datum presencium, ac pro vestris universis et singulis conventibus procuratores ydonei, libere et canonice electi sufficienterque in agendis instructi, cum literis procuratoriis sigillis communibus signatis, predictis die et loco compareant et intersint una nobiscum et aliis nostri Ordinis prelatis ibidem, convocacionem sive provinciale Capitulum, Deo dante, celebraturi, cum continuacione et prorogacione dierum sequencium,

[1] So in MS.

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secundum vim, formam, et effectum nostre Religionis statutorum, et ea que statutis et privilegiis nostri Ordinis tranquillitati unitatique et paci prelatorum et subditorum consona fuerint statuenda et canonice reformanda, ut salubri ibidem proviso remedio unanimiter et securius Deo servire possimus; vobis eciam et cuilibet vestrum intimantes pro certo, quod dictis die et loco nullius vestrum absenciam aliqualiter volumus excusare, nisi ad id nos artaverint canonice sancciones, sed auctoritate dicti domini Premonstratensis quam plenarie fungimur in hac parte, in non comparentes quoscunque curabimus ecclesiasticas censuras ob ipsorum contumaciam et manifestam rebellionem non immerito districcius fulminare. Nos insuper veteris Testamenti paginam ad memoriam deducentes, quod cum sancti patres aliqui ministrari antiquitus disponebant, sacris vestibus et ornamentis se induebant, unde legitur in Levitico quod dum perficeretur opus Dei, in capite Aaron lapides fulgebant preciosi. Et quamvis Christus non tam nitorem vestium quam devocionis requirit affectum, nec tantum inspicit ornamenta corporum sed considerat cordium merita, tamen credimus magis ejusdem esse gaudium, tantoque cicius exaudiri ab eo estimamus, quanto ob sui ipsius laudem majorem viderit nostre apparacionis ornatum. Vobis igitur et cuilibet vestrum in virtute salutaris obediencie districte precipimus, quatenus baculum vobiscum afferatis pastoralem, una cum capa solempni, ut sic decenter ornati ad Dei laudem nostreque prefate Religionis honestatem et honorem processionaliter et devote ibidem incedere possimus. Quodque ulterius super tradicione et porreccione presencium vobis et cuilibet vestrum, sive vobis absentibus presidentibus vestrorum conventuum faciendis, latori presencium fidem volumus adhibere indubiam. Et presentibus visis, eas nostro nuncio indilate retradere non omittatis, per eum de loco ad locum effectualiter exequendas. Et presencium latorem satisfaciatis pro suis expensis et labore, largiter remunerando. Datum apud Schappe, xx. die mensis Julii etc.

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28 Sept. 1489. **89. Acts of Provincial Chapter, held at Lincoln.**

Bishop Redman summoned a provincial Chapter to meet at Lincoln on 28 September, 1489. Thomas Belesby, the abbot of Barlings, sang Mass. The abbots of Newhouse, Welbeck, Barlings, Alnwick, Leyston, and Byleigh were elected definitors. It was decreed that in honour of the Blessed Virgin a Mass should be celebrated in her chapels on Christmas Day, Easter, and Pentecost; and daily during their respective octaves. Regulations made about their chant, and the manner of observance of certain feasts. Bishop Redman was asked to expostulate with the abbot of Prémontré on the subject of Tallies. They are now too poor to pay, owing to the tenths, &c., demanded by the king. Have also suffered much damage from storms. Ask to have these Tallies altogether abrogated: they were originally granted to obtain defence of their privileges: now they are compelled to defend them at home. At last Chapter they decreed not to pay this tax till next provincial Chapter. Decrees about dress, concerning former statutes, and the removal of certain canons.

A. fol. 103. In Dei nomine, Amen. Cum vero tenemur, ex officio pastorali de agro dominico exstirpare que oculis videntur Divine offendere majestatis ut cum erimus ante tribunale Christi in justo judicio dignam racionem reddere valeamus de sanguine subditorum, qui de manibus nostris requiretur: ad memoriam reducimus quod commissis nobis omnibus coram patrefamilias reddituri sumus in districto examine racionem. Ideoque nostrum indies pulsat animum summopere vigilare, ne gregem dominicum rapiat inimicus; nam sic recte amitteremus nomen pastoris, et mercenario non immerito comparari [mereremur], qui cum lupum vidit venientem aufugit, et sic gregem invadit et strangulat. Igitur nunc ad nostrum aspectat officium que contra subditorum quietam nostreque sacre Religionis unitatem spectant, animadversione debita reformare et quod ad pacis bonum eciam dinoscitur statuere. Ad quod nos Ricardus, permissione Divina Assavensis episcopus, abbas monasterii beate Marie Magdalene de Schappa, Ordinis Premonstratensis, Karliolensis diocesis, ac reverendissimi in Christo patris et Domini

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Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis tocius Anglie, Wallie, Scocie et Hibernie Visitator et reformator unicus et generalis, plenissima potestate legitime et literatorie sufficienter deputatus, inspiracione Divina decrevimus Capitulum provinciale in villa de Lincolnie [*sic*] omnium prelatorum pariter et procuratorum prefate nostre Religionis Premonstratensis, pro remediis omnimodis providendis et oportunis celebrari, xxviii° die mensis Septembris, anno Domini M°CCCCLXXXIX°, cum continuacione et prorogacione dierum sequencium, prout in hoc negocio ordo dictaverit et necessitas invitat. Qui omnes prefati patres atque conventuum procuratores nostri dicti Ordinis, non tantum corporum presencia conglobati, verum eciam pariter mencium unitate redacti, in presencia eciam prefati reverendissimi patris in Christo Ricardi Assavensis episcopi, abbatis de Schappa ac reformatoris et Visitatoris tocius Anglie, Wallie, Scocie et Hibernie, assumpto sibi venerabili confratre suo Thoma Belesby, juris baccalario, eadem providencia, abbate de Barlinges, cum tota cordis devocione ab eodem Missa de Spiritu Sancto solempniter celebrata, psalmum quoque *Veni Creator* devotissime decantaverunt, ceterisque tanti negocii peractis et pertractatis, electi fuerunt in diffinitores, patres venerabiles abbates de Neuhous, de Welbeke, de Barlinges, de Alnewyke, de Leystone, de Byleghe, qui omnes alicubi divertentes et de diversis ad memoriam illorum adductis diucius pertractantes, et pre oculis habentes quod cum lex Divina aures nostras cotidie pulsat, sanctorumque documenta pigriciam nostram provocant, ut quanto solempniora sunt festa, de majori devocione et laudis observacione debemus solempniter celebrare. Nullusque dubitet quin illud precipue magis placet Deo quicquid digne genitrici sue impensum fuerit ac devocius ordinatum. Igitur valde indignum opinamur illius laudem hiis temporibus, videlicet Nativitate, Pascha, et Pentecoste, silere, cum majorem in hiis honorem tenemur eidem exhibere. Quia cum sanctorum in Natali Domini celebramus victorias, illius tacere tunc temporis solempnitatis demencie est, de qua tunc nasci voluit Salvator mundi. Igitur

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prefati patres diffinitores ordinando sanxerunt, ut in prefatis solempnitatibus, videlicet Natali Domini, Pascha, et Pentecoste, et eciam infra octavas eorundem, statutis, declaracionibus, sive ordinali nostri Ordinis in contrarium editis non obstantibus quibuscunque, cotidie beatissime ejusdem Virginis Marie Missa, in capella ejusdem, solempniter celebretur. Item statuerunt quod omnibus diebus anni quibus de feria sive de festis trium leccionum cantatur ympnus ad horas, secundum notam et tonum, sicut in feriis cantari solet, cantetur, spreto prorsus antiquo illo tono ab aliquibus hucusque usitato. Item statuerunt prefati patres quod festum sancte Margarete erit deinceps ut festum duplex tercie dignitatis, xx^mo^ die mensis Julii solempnizatum, cum antiphona ad primas vesperas super psalmos feriales, *Hec est que nescivit*, cum responsorio, *Induit*, et cetera de communi unius virginis; ac in secundis vesperis, responsorium, *Regnum mundi* [et] cetera in communi, ut prefatur. Festum insuper sancte Agathe martyris, eodem modo ut festum duplex iii^e^ dignitatis, v^to^ die mensis Februarii celebrabitur, cum antiphona ad primas vesperas super psalmos feriales.

Preterea, ad Dei laudem, quod festum sancti Marcialis, primi patroni nostri Ordinis infra regnum Anglie, videlicet monasterii de Neuhous, cum ix leccionibus unius apostoli, xii^mo^ die mensis Novembris amodo imperpetuum celebrabitur. Item festum Concepcionis sancti Johannis Baptiste, ut festum trium leccionum unius martyris, deinceps viii^o^ kalendarum Octobris celebretur.

In instanti Capitulo provinciali prefati venerabiles [patres] qui diffinitores electi fuerunt, diversa eisdem exhibita et recommendata discrete pertractantes, precipueque de talliis et contribucionibus per dominum Premonstratensem multimode requisitis, ac per reverendissimum in Christo patrem Ricardum Redmayne, Assavensem episcopum, abbatem de Schappa, et tocius Anglie, Wallie Scocie et Hibernie Visitatorem et reformatorem, sepius a nobis petitis, nimiam paupertatem dictorum monasteriorum regni Anglie, ob decimas domino nostro regi solutas et solvendas, discrete con-

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siderantes quod vix unde consuetum fratrum numerum sustentare queunt, ac eciam propter diutina tempora aerum tempestate quassata, non tantum segetes et prata ubilibet vastancia, verum eciam cunctis animantibus mortifera; necnon metuendissimi domini regis nostri, regnique Anglicani statutum per quoddam Parliamentum editum, ne quis aut exeat, sive pecuniam extra regnum transmittat, sub pena amissionis omnium temporalium suorum, sine licencia speciali, ad quod quidem flecti nullatenus aut prece vel munere potuit. Quare nos prefati diffinitores reverendissimum patrem Ricardum Assavensem episcopum et Visitatorem nostrum humiliter obnixiusque exoravimus quatenus, premissis cum ceteris consideratis, auxilium nobis in hoc conferat, literas suas prefato domino Premonstratensi transmittendo, quatenus prefatas tallias et contribuciones omnino nobis remittat; quia in primordio nostre sacre Religionis concesse fuerant ad nostre Religionis privilegiorumque nostri Ordinis tuicionem et defensionem, sed revera hiis diebus in nostra provincia Anglicana, unusquisque suorum privilegia monasteriorum tenetur, ymmo verius necesse defendere compellitur. Insuper eciam decrevimus quod illam taxam ad tuicionem nostri Ordinis, scolariumque exhibicionem, ultimo provinciali Capitulo concessam, nullatenus usque ad proximum provinciale Capitulum solvere quovismodo teneatur, decimis aliisque gravaminibus jamdudum domino regi solutis, consideratis. Attamen illi qui hucusque non solverunt, omnino sint suspensi donec super hujusmodi sufficienter prefatis collectoribus satisfaciant; quo facto, collectores ejusdem nostram plenariam habeant potestatem beneficium absolucionis eisdem impendere. Preterea prefati venerabiles patres diffinitores ordinando sanxerunt ut unusquisque abbas pariter et subditus ad Capitulum provinciale veniens, deinceps secum capam deferat claustralem; equitantes tamen capis itineralibus, capuciis minime in dorso subditorum pendentibus, sed circa collum religiose appositis; ad quod prelati minime obligentur. Item statuerunt prefati patres omnia illa statuta et ordinata in Capitulo apud Lincolniam, XV^mo die mensis Julii, anno Domini M° CCCCLXXX° celebrato;

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omnia contenta et edita in Capitulo in villa Leycestrie, xxi° die mensis Aprilis, anno Domini M° CCCC^mo LXXX [1] celebrato; necnon ibidem etiam xiiii die mensis Augusti anno Domini M°CCCC^mo LXXXVII celebrato, ac insuper eciam omnia per Capitulum generale apud Lincolniam, xii° die mensis Maii, anno Domini M° CCCC^mo LXXXVI celebratum, sanxerunt deinceps firmiter observari.

Ac insuper decreverunt quod quidam frater, vocatus Thomas Leycester, erit apud monasterium de Barlinges usque ad proximum provinciale Capitulum; ac quidam canonicus, nomine Willelmus Segbucke, quondam canonicus et professus de Barlinges, erit deinceps perpetuus canonicus de Newhous. Item premissi venerabiles patres diffinitores, statuerunt precipientes omnibus prelatis nostri Ordinis, in virtute salutaris obediencie, quatenus infra mensem postquam predicti prelati seu procuratores absencium ad sua monasteria fuerint reversi, omnia et singula statuta et ordinaciones in presenti Capitulo ordinata coram eorum conventu in domo Capitulari debite publicent, et ea cum aliis statutis inserant, et apud priores et precedentes in claustro suo ponant.

Insuper decreverunt prefati patres quod quidam frater Georgius Lytillport, canonicus de Westderham, erit apud monasterium nostri ordinis de Dalle, usque ad proximum provinciale Capitulum.

[1] So in MS.

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90. Acts of Provincial Chapter held at Grantham in the Convent of Friars Minor, opened 30 April, 1492.

30 April 1492.

After Mass, celebrated by abbot of Barlings, and other customary observances, the following were elected definitors: abbots of Newhouse, Barlings, Hales Owen, West Dereham, Titchfield, Bileigh, Sulby, and Wendling. Method of incensing altar at vespers to be conformed to usage of the Church in general: assistants must help abbot by holding up the ends of his cope; acolythes must precede him to the altar, &c. At matins, abbot must read his lesson in his stall. Regulations about observance of certain feasts, and the use of silk copes by the communities on specified days. Br. Edw. Seyton, of Sulby, licensed to proceed to Oxford or Cambridge, but at his family's expense. Statutes passed at Lincoln confirmed. Certain canons transferred, and otherwise provided for. John Gunthroppe, Dean of Wells, accepted as a confrater *of the order. Br. Th. Ludham excommunicated for contumacy. Regulations about offering incense at the elevation of the Sacred Host on certain feasts.*

In Dei nomine, Amen. Cum enim in domo Dei eo sit vigilan- A fol. 106
dum solcicius [1] quo ei in presenciarum tempus insidet periculosius ne grex dominicus antiqui hostis manibus rapiatur lacerandus, de quorum salute utriusque hominis indies soliciti sumus, ne perdicionem ipsorum qui [in] die districti examinis imputetur nobis, dum salutem pariter et quietem eorundem exacta diligencia non procuremus; idcirco nos Ricardus, permissione Divina Assavensis episcopus, abbas monasterii beate Marie Magdalene de Schappa alias de Heppa, Ordinis Premonstratensis, Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis, tocius Anglie, Wallie, Scocie et Hibernie Visitator et reformator unicus et generalis, plenissima potestate legitime et literatorie sufficienter deputatus, prout in literis prefati patris Premonstratensis patenter innotuit, omnes et singulos prefatos Religionis Premonstratensis

[1] So in MS.; read *solicitius*.

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prelatos conventuum procuratores tocius Anglie et Wallie convocari et citari fecimus, legitima monicione prius prehabita, ad comparendum coram nobis aut nostris in hac parte commissariis in domo Fratrum Minorum ville de Grantham, ultimo die mensis Aprilis, ad celebrandum et statuendum provinciale Capitulum nostre predicte Religionis, anno Domini M^mo CCCC^mo nonagesimo secundo; qui predictis die, anno, et loco congregati pariter et uniti in presencia prefati reverendissimi patris Assavensis episcopi et Visitatoris, a quo modo devociori ympnus *Veni Creator Spiritus* solempniter est inceptus, Missaque ejusdem Spiritus Sancti per venerabilem confratrem nostrum abbatem de Barlynges devotissime celebrata, sermoneque verbi Dei integraliter completo, ceteraque necessaria tanti negocii, prout convenit, fideliter peracta et pertractata, ex unanimi consensu omnium tam prelatorum quam procuratorum in domo capitulari predictorum Fratrum Minorum, electi fuerunt in diffinitores patres venerabiles de Neuhous, Barlynges, Halesowen, Westderham, Techfeld, Byley, Sulby, et Wenlyng.

Cum in domo competenciori se mutuo divertentes, ac de diversis omnibus et singulis negociis et dubiis illis administratis de libertate pertractantes, tandem presertim de diversis Religionis observanciis uniformiter in melius reformandis, necessarium conspiciunt et congruum [ut] omnes in uno Ordine professi sub una forma unius regule, unius moris et observancie unanimiter vivere [deberent]. Et licet in constitucionibus seu declaracionibus ordinatum sit, quod nullus ministrorum ascendat presbyterium cum hiis qui thurificare ad vesperas in duplicibus et triplicibus debent, sed ipsi soli vadant, hoc proculdubio propter uniformitatem tocius nostre Religionis revocantes, condempnantes et annullantes, eo quod in hujusmodi thurificacione et observancia in diversis locis diversimode variatur, atque a tocius matris Ecclesie forma deviatur, quia vero in Scriptura pariter et figura legimus et conspicimus, omnes thurificantes tantum esse vestitos in albis. Et in evangelio, Martha de sorore Maria Domino conqueritur dicens: *Di cilli ut me adjuvet*,[1] mente con-

[1] Luke, x. 40.

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spiciens indignum esse tali sola famulari domino cui || non sufficeret fol. 107.
digne servire totus mundus. Et beatus Laurencius beato Syxto dixit, quod nunquam aliquod sacrificium sine ministro offerre consueverat. Cujus sacre Scripture satis edocti, prefati patres diffinitores sanxerunt et decreverunt, quatenus omnibus festis tam in duplicibus quam triplicibus, cum post benediccionem thuris ad vesperas, abbas cum priore et suppriore ad altare thurificandum presbiterium ascenderit, cum eisdem tres ministri eant ad altare, qui capas tam abbatis quam cum eodem thurificancium diligenter et reverenter elevent et supportent, aliis duobus ministris ubi facultas permiserit cum candelis ad[1] altare coram eis precedentibus. Thurificatoque altare, prior accepto thuribulo de manu abbatis, et cantor de manu prioris, ipsum abbatem non in planicie chori sed in proprio stallo stantem thurificabunt, ibidemque collectas post canticum, viz. *Magnificat*, compleant. Demum duo ministri thuribula de manu prioris et cantoris resumant, et priorem ante stallum suum et suppriorem in loco suo stantes thurificabunt, deinde cantores et ministros, postremo vero conventum, uterque in parte sua. Thurificacio altarium extra chorum de cetero nunquam fiet nisi tantum in iiii^{or} festis principalibus, et tunc per priorem et suppriorem, precedentibus eisdem duobus ministris cum candelis. Quibus peractis, ministri thuribula sua in loca sua reponant, sine mora in chorum revertentes, *Benedicamus Domino* post collectam subjungendo. Necnon eciam ad matutinas, unus ministrorum legendam prelato preparet, ad stallum abbatis librum asportando, ubi de cetero leccionem in proprio stallo est lecturus. Item statuerunt quod festum Sancte Trinitatis deinceps sit triplex festum prime dignitatis. Item decretum est quod quociens festum sancti Marci evangeliste in ebdomada Pasche veniens, sive aliqua Dominica venerit illo anno, festum differatur ubi conveniencius celebrar oportebit, sed minime jejunetur. Item ordinatum est quod festum Presentacionis beate Marie in Templum de cetero ut festum triplex secunde dignitatis celebretur, tam cito quam commode servicium

[1] The words *gradum presbiterii tenentibus* here deleted in MS.

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ejusdem proprium et diem indagari et haberi potuerit. Item festum sancte Sithe[1] virginis de cetero ut festum ix leccionum unius virginis et martyris xxvii die mensis Aprilis celebretur. Item festum [sancte] Dorothee virginis tanquam festum ix leccionum, viii die Februarii, deinceps cum collecta propria celebretur. Necnon eciam festum sancti David episcopi prima die mensis Marcii erit deinceps festum ix leccionum cum propria collecta et historia communi unius confessoris et pontificis, donec propria legenda de eodem commode haberi potuerit. Necnon eciam festum sancti Cedde episcopi erit festum ix leccionum, cum historia unius confessoris et pontificis, secunda die mensis Marcii celebratum. Festum autem translacionis beate Marie Magdalene de cetero tanquam festum celebre, cum propria historia, xix die mensis Marcii solempniter celebrari decreverunt. Item addiderunt quod festum sancti Blasii, in crastino Purificacionis beate Marie, tamquam festum ix leccionum deinceps celebretur, cum communi historia unius martyris et pontificis &c.

fol. 107 b. || Item prefati patres diffinitores considerantes quia Ordinale tantum in hac parte dictat, ut in die Pasche ad vesperas, conventus tantum in albis sit, set quia in diversis monasteriis diversimodo utuntur, quidam enim tantum in albis, alii autem capas cericas post psalmum *Magnificat* ad processionem in ecclesiam accipiunt, idcirco ob Ordinalis in hac parte obscuritatem, sanxerunt quatenus, ut prefertur, in die Pasche conventu prius ut moris est albis induto, post *Magnificat* capas sericas coram eisdem a sacrista appositas induant, cum in ecclesiam in processione transierint, psalmos *Laudate pueri Dominum* et *In exitu Israel de Egypto* cantando. Ac eciam in die Pentecostes in stacione ad processionem, de cetero abbas hos tres versus, videlicet *Te nunc Deus piissime*, *Dudum sacrata*, et *Sit laus Patri*, solus incipiat et deinde a toto conventu sumantur.

[1] This was St. Sytha, whose acts are unknown, but whose name is found in certain English calendars. Leland (*Itin.* vii. 44) mentions a chapel of St. Sytha at Bradford. St. Sytha, it has been suggested, was the same as St. Osyth (*Menology of England and Wales*, Suppl. p. 752).

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Item frater Edwardus Seytone, canonicus de Sulby, per dominum Visitatorem nostrum, ad scolam Oxonie sive Cantabrigie est licenciatus, attamen amicorum suorum expensis, ibidem usque ad proximum provinciale Capitulum exhibendus. Item statuerunt prefati patres, omnia statuta et ordinata ultimo Capitulo villa Lyncolnie celebrato, deinceps firmiter et inviolabiliter imperpetuum observari. Ac insuper statuendo sanxerunt, quod quidam frater Wyllelmus Gyllynge, canonicus et professus monasterii de Coverham, de cetero erit perpetuus canonicus de Sulby. Item ordinando decreverunt quatenus quidam frater Thomas Mylham cum eodem abbate de Sulby remaneat, ut prefertur, donec secum alias a domino Visitatore fuerit dispensatum. Item Johannes Lytyllport, canonicus de Westderham, cum abbate de Beuchef permanebit usque ad proximum provinciale capitulum. Et Wyllelmus Farley, canonicus de predicto monasterio de Westderham, suis demeritis id merito exigentibus, erit ad monasterium sancte Agathe, usque ad proximam visitacionem nostram, emissus. Item frater Edwardus Symone, canonicus de Langdone, erit in monasterio de Durforde, usque ad proximam visitacionem nostram, sicuti ultima visitacione secum erat decretum. Item frater Thomas Haltone, canonicus de Barlinges, deinceps erit perpetuus canonicus sancte Radegundis.

Item prefati patres diffinitores statuerunt, ut venerabilem magistrum Johannem Gunthroppe,[1] ecclesie Wellensis decanum, in fraternitatem nostri Ordinis reciperent, eidem concedentes participem fieri omnium oracionum, vigiliarum, jejuniorum, disciplinarum, ceterorumque omnium virtutum atque bonorum. Item premissi venerabiles patres diffinierunt et statuerunt, precipientes omnibus et singulis prelatis nostri Ordinis, in virtute salutaris obediencie, quatenus infra mensem postquam prefati prelati seu procuratores absencium ad sua monasteria fuerint reversi, omnia et singula statuta et ordinaciones in presenti Capitulo ordinata

[1] This was the distinguished scholar, John Gunthorpe, who accompanied John Free to Italy, where he studied at Ferrara under Guarino. He was dean of Wells from 1472 to his death in 1498.

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et decreta coram eorum conventu in domo capitulari debite publicent, et ea cum aliis statutis inserant, et apud priores et precedentes in claustro suo reponant.

Item frater Thomas Ludham, coram reverendissimo patre nostro domino Ricardo Assavense episcopo et Visitatore legitime citatus, pro manifesta sua contumacia in non comparendo, presens per Capitulum est excommunicatus, et pro excommunicato de cetero sit censendus.

Item ordinantes prefati patres diffinitores decreverunt, quod in omnibus festis tam duplicibus quam triplicibus ad majorem Missam in elevacione Hostie et Calicis, duo ministri albis induti, easdem tam Hostiam quam Calicem jugiter thurificent, inde non cessantes quousque executor officii ad *Unde et memores nos Domine* pervenerit, et manus more extensas deponat.

Before 23 Sept. 1495.

91. Summons to Provincial Chapter held at Lincoln, 23 September, 1495.

Having during the previous year visited all the houses in England, determined to call a Chapter. Hence, &c.

Richard Belton, alias Nutsey, canon of St. Radegund's, excommunicated.

A. fol. 128 b.

Ricardus, etc. Cum nuper anno elapso universas et singulas nostri Ordinis tocius Anglie ecclesias curriculo nostre Visitacionis consulto debite concurrente circuimus, visitavimus, atque plura in eisdem reformare procuravimus, sed majora ad audienciam prelatorum convocacione Capituli provincialis referri discernimus, quia veremur multum et timemus, ne quid adhuc in Ordine vicio-sum inveniri poterit vel resideat, quod inducat errorem, quod virtutem non excitet, quod non edificet ad religionis augmentum, et quod non sapiat Ordinis honestatem. Super quibus, Deo dante, ibidem discrete tractetis, prudenter discutiatis, et sapienter statuatis, quod in posterum in Dei laudem et Ordinis vertetur incrementum. Hinc est quod vos abbates etc.

Ricardus Beltone, alias Nutsey, canonicus monasterii sancte

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Radegundis apostata, perjuratus, excommunicatus, et a limine sancte matris Ecclesie sequestratus.

92. Acts of Provincial Chapter held at Lincoln. 23 Sept 1495

In church of Friars Preachers at Lincoln, 28 September, 1495, summoned by Bishop Redman. Mass sung by abbot of Barlings. After the customary observances and a sermon preached, the following were elected definitors: abbots of Newhouse, Welbeck, Barlings, Sulby, Dale, Wendling, Cockersand, Croxton, Hales Owen, West Derham, Torr, and Langley. Regulations about certain parts of the Divine Office. Decrees passed at Grantham, confirmed with slight alterations. Certain feasts legislated for. It having been brought to their notice that some eat eggs and lacticinia at supper on Mondays and Wednesdays, and others fish and lacticinia both at dinner and supper, the practice was condemned, and it was decreed that in all houses, on those days, flesh should be eaten twice, as on other days, except in Lent and Advent and on other days when forbidden to the Universal Church. Supper was not to be provided for the community on Saturdays, but individual cases to lie within the abbot's discretion.

William Husy and his wife, Elizabeth, admitted to confraternity. An anniversary to be kept for William Husy. William Marener, citizen of London, and his wife, Agnes, also admitted to confraternity.

Translations of canons arranged for.

In Dei nomine, Amen. Et quia inimico generis humani A. fol. 109
novorum emergencium varietatem in unaqualibet creatura subministrante, quorum deviancium reformacionem providere indies compellimur ne secta in Ordine sequantur supersticiosa; idcirco nos Ricardus, permissione Divina Assavensis episcopus etc., omnes et singulos tocius Anglie nostri Ordinis abbates, una cum conventuum procuratoribus ad prevaricancium inquisicionem, ac debitam in eisdem reformacionem inde inferendam, studiosius in ecclesia conventuali Fratrum Predicatorum apud Lincolniam, xxiii die mensis Septembris, anno Domini MCCCCLXXXXV duximus con-

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vocandos. Qui quidem die, anno, et loco prenominatis, pariter congregati et uniti, in presencia prefati patris Assavensis episcopi, ympnum *Veni Creator* devote cantaverunt, et Missa de Spiritu Sancto solempniter per venerabilem confratrem nostrum abbatem de Barlynges, prout convenit et consuevit, celebrata, sermoneque Verbi Dei efficaciter completo, tandem omnibus ibidem existentibus tam abbatibus quam procuratoribus eligere complacuit, atque voce in medium proferre et nominare in diffinitores, venerabiles patres, videlicet de Neuhous, Welbek, Barlynges, Cokarsand, Croxtone, Halesowen, Westderham, Torre, Langley, Sulby, Dalle, et Wenlynge. Qui alicubi se mutuo in domum eisdem assignatam divertentes et de diversis usu inordinato rebus diu latentibus reformari cupientes, atque considerantes quatenus singuli sub unius regule norma degentes uniformiter in singulis nostri Ordinis monasteriis per omnia debite vivant; super quibus prefati patres animo intellectuali considerando vii^tem^ demonia de Maria Magdalene fuisse ejecta, per quod septennium numerum universitas designatur, quicquid virtutis sive vicii imputatur, eo quod mater nostra clamat Ecclesia, graciam Sancti Spiritus invocando, ympnum *Veni Creator* decantando, in quo vii^tem^ versus continentur contra cuncta vicia remediabiles. Sed quia in nonnullis nostri Ordinis monasteriis illum ultimum versum *Sit laus* hactenus omittebatur, statuentes sanxerunt de cetero nullo modo pretermitti, nec versus *Deo Patri* in fine ympni *O lux Beata Trinitas* subjungi necgligatur. Insuper statuerunt, quatenus in festo Corporis Christi, ad horas cantentur versiculi cum *Alleluia* sicuti Paschali utimur tempore. Necnon eciam statuerunt, et quod tam a prelatis quam subditis professis nostri Ordinis Premonstratensis ac profitendis imperpetuum observari, decreverunt omnia et singula statuta et decreta ultimo Capitulo villa de Grauntham ultimo die mensis Aprilis, anno Domini MCCCCLXXXXII celebrato, preterquam quod cum festivis diebus prior cum suppriore ad vesperas altaria turificanda cum abbate exierint, semper post abbatem ad vestibulum exeuntes hincque revertentes, deinceps transibunt eundem reverenter subsequendo. Item statuentes

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decreverunt, octavam diem apostolorum Petri et Pauli, infra octavam Visitacionis Beate Marie incidentem, per antiphonam et collectam Ordine consuetas, ad primas vesperas et matutinas tantum, sicuti dictum est de festo sancti Laurencii, de cetero finiri et serviri. Festum vero Concepcionis sancti Johannis Baptiste prefato Capitulo decretum [1] statuerunt, ut festum iii leccionum unius martyris observari, capitulis, ympno, atque antiphonis, ad primas vesperas super *Magnificat* et *Benedictus* solummodo que propria habentur, exemptis. Ac eciam prefati patres diffinitores ordinantes decreverunt, quod in omnibus monasteriis nostri Ordinis, ympnus *Ave maris stella* de cetero cantetur secundum solempniorem notam et tonum, tam in festo Nativitatis atque commemoracionibus ejusdem, quam eciam cotidie in feriis ad vesperas, alias hactenus decantato ympno omnino dampnato. . . .

Insuper decreverunt et ordinaverunt festum sancti Rochi confessoris ut festum trium leccionum, xvi die mensis Augusti, sicut de uno confessore per antiphonam et propriam collectam deinceps celebretur. Item prefati patres diffinitores, ex matura deliberacione sanxendo ordinaverunt quatenus festum Dedicacionis ecclesiarum nostri tocius Ordinis infra regnum tocius Anglie consistencium xvi die mensis Octobris de cetero celebretur, atque solempniter, prout consuetum est, observetur.

Necnon eciam prefati patres diffinitores pre oculis habentes quod ex nostre Religionis statutorum precepto astringimur, in quantum possibile est laudes Beatissime Virginis Marie semper attollere; hinc est quod ordinaliter decreverunt, festum Presentacionis ejusdem genitricis Dei, xxi die mensis Novembris, ut festum ix leccionum celebrari, sicuti in festo Nativitatis ejusdem, exceptis aliquibus nominibus mutatis in *Presentacione*.

‖ Insuper eciam decreverunt, quatenus conventus, pluribus festivis diebus, capis sericis non utatur, preter festa in quibus pia fides lucidius dictaverit. fol. 110

Et quia predictis diffinitoribus fuerit subministratum quidam

[1] So in MS.; ? read *secundum prefati Capituli decretum*.

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in Ordine feria ii^{a} et iiii^{a} ad prandium carnes comedere, et ad cenam ovis cum lacticiniis vesci, nonnulli eciam alii piscibus cum lacticiniis tam ad prandium quam ad cenam uti, quos omnes abusus prefati diffinitores prorsus condemnantes, statuerunt firmiter in omnibus monasteriis nostri Ordinis de cetero observari, quatenus per annum, feria ii^{a} et iiii^{a}, carnes bis in die gemina refeccione fratres comedant sicuti ceteris diebus ebdomade refici consueverunt, xl^{a}, adventu Domini, feria ii^{a} post *Esto mihi*[1] aliisque anni temporibus quibus universalis Ecclesia non permittit, duntaxat exemptis etc.

Item sanxerunt et decreverunt, quatenus cene in sabbatis pro conventu minime habeantur, tamen in discrecione prelatorum remanere decreverunt.

Necnon insuper presens per provinciale Capitulum per diffinitores ejusdem ulterius est decretum, quod dominum Willelmum Husy et Elisabeth uxorem ejusdem cuncti nostri Ordinis professi tocius Anglie reciperent in predicti nostri Ordinis fraternitatem, pro predicto domino Willelmo Husy anniversarium semel celebrantes in vigiliis mortuorum cum ix leccionibus, commendacione majori, majoris Misse celebracione in conventu.

Ac eciam Willelmum Marener, civem civitatis London, et Agnetam uxorem ejusdem, insuper receperunt in Ordinis fraternitatem, omnium oracionum, Missarum, vigiliarum, disciplinarum, jejuniorum, atque elemosinarum participes in eternum constituerunt, et decreverunt de cetero fieri; pro quibus fiet sicut pro uno fratre nuper mortuo, in die obitus eorundem.

fol. 110 b. || Item ordinatum est per diffinitores prenominatos, quod quidam canonicus monasterii de Halesowen, videlicet Willelmus Burne, erit de cetero canonicus sancte Radegundis.

Item, Johannes Bebe, canonicus monasterii de Dale, erit apud Sulby durante beneplacito domini Visitatoris.

Item, frater Robertus Bredone, canonicus monasterii de Sulby, erit apud monasterium de Dale, durante ut prefertur.

[1] *Esto mihi* is the opening of the Introit of the Mass for Quinquagesima Sunday.

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Item, frater Willelmus Farley, canonicus monasterii de Westderham, erit apud Neuhous usque ad proximam visitacionem.

Item frater Thomas Ludham, canonicus de Langley, erit in monasterio de Sulby, durante beneplacito ut prefertur.

Item, frater Johannes Lincolne, canonicus monasterii de Wenlynge, erit in monasterio de Langley, usque [ad] proximam visitacionem ad beneplacitum prefati Visitatoris nostri etc.

Item, quidam frater Willelmus Darntone, canonicus et professus monasterii de Coverham, erit de cetero canonicus et professus monasterii de Beucheff, presens per Capitulum est decretum etc.

Post hec insuper prefati patres diffinitores ordinaverunt et decreverunt, sub pena contemptus, quatenus infra mensem postquam presentes patres et procuratores ad propria fuerint reversi monasteria, omnia et singula statuta, ordinationes, sive decreta [in] presenti Capitulo [ordinata] coram eorundem conventu publicent et manifestent, ut cum aliis statutis debite inserant et apud priores presidentesque[1] in claustro reponantur. Nonnullis autem aliis nobis diffinitoribus a prelatis et procuratoribus questionibus debite et districte motis et ministratis, quibus a nobis discussis ac congruis eisdem responsionibus exhibitis, humiliter et devote suppl[ic]amus prefatum reverendissimum in Christo patrem Assavensem episcopum, Visitatoremque ut prefertur nostre alme Religionis, quatenus presens dignaretur dissolvere Capitulum atque ad propria unumquemque licenciaret etc.

[1] So in MS.; read *precedentesque*.

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Between 1496 and 1501.

93. Appointment of Robert Bedall as Proctor for Abbey of Begham at the Provincial Chapter to be held at Nottingham (between 1496 and 1501).

Richard, abbot of Begham, and convent, constitute Robert Bedall, canon of Shap, as their proctor with full power at provincial Chapter, convened by Richard, bishop of Exeter and abbot of Shap, to meet at Nottingham in convent of the friars [blank: but Nottingham had two houses of friars, Carmelites and Franciscans], to appear, act, defend, receive, treat, accede, agree or disagree, as needful—all in their name.

A. fol. 105.

Pateat universis per presentes, quod nos Ricardus, monasterii beate Marie de Begham, Dei paciencia, abbas, et conventus ejusdem, facimus, ordinamus, et in loco nostro constituimus dilectum nobis in Christo fratrem Robertum Bedalle, canonicum et sacerdotem monasterii de Schappe, nostri Ordinis Premonstratensis, Karliolensis diocesis, nostrum generalem procuratorem ac specialem; dantes et concedentes eidem procuratori nostro potestatem generalem, ac mandatum speciale, pro nobis et nomine nostro coram reverendissimo in Christo patre et Domino Domino Ricardo, Dei gracia Exoniensi episcopo, abbate de Schappe et Visitatore etc., ceterisque nostri Ordinis abbatibus et procuratoribus in convencione seu provinciali Capitulo apud Notyngham tali die post datum presencium in domo fratrum . . . ad comparendum, ac eciam agendum, defendendum, excipiendum, tractandum, conveniendum, consenciendum seu dissenciendum, ac quodlibet aliud genus liciti juramenti quociens oportunum fuerit in animas nostras prestandum; ac omnia alia et singula nos quomodolibet concernencia faciendum, que nos facere potuimus, si ibidem personaliter interessemus; ratum et gratum habituri quicquid idem procurator noster mediante justicia fecerit in premissis. In cujus rei testimonium, sigillum nostrum commune presentibus est appensum. Datum in domo nostra capitulari, tali die et anno etc.

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94. Citation to Provincial Chapter. **20 May, 1504**

Richard Redman, bishop of Ely and abbot of Shap, and commissary of John, abbot of Prémontré, cites all abbots of England and Wales to a provincial Chapter to be held at Nottingham; wherein, for the greater honour of the Order, each abbot must bring his crosier, and the Chapter will open with a solemn procession.

Chapter to meet in Church of Friars Minor at Nottingham on 5 August next.

P. fol. 96. (Reg. Prem. f. 123 b.)

Ricardus, permissione Divina, Eliensis episcopus etc. universis et singulis venerabilibus confratribus nostris dominis abbatibus, nostri Premonstratensis Ordinis, infra regnum Anglie et Wallie et eorum subditis salutem, et per fructum vere obedientie et augmentationem gratie ad premia eterna pervenire.

Quia status nostre sacre Religionis, cotidianis periculorum vitiorumque fluctibus exagitatus, in tantum quod salvo nequeat consistere gubernaculo nisi Divina protegetur clementia, salubrique sublevetur prelatorum consilio, cum antiqui hostis calliditas nostri relucentis Ordinis candorem infuscare festinet et inficere; ac quedam que salutifere Religionis honorem et commodum, animarumque salutem concernentia necessarie emineant perpetranda, que vestram et vestrum cujuslibet presentiam requirunt personalem; hinc est quod vos abbates omnes predicti et vestrum quemlibet requirimus et monemus, ac etiam tenore presentium primo, secundo et tertio et peremptorie citamus, quatenus compareatis, et quilibet vestrum personaliter compareat coram nobis in ecclesia conventuali Fratrum Minorum apud Notynghamiam, Eboraci diocesis, v. die mensis Augusti, hora capitulari viz. hora ix^{a}. proxime futuro post datum presentium; ac pro vestris universis et singulis conventibus procuratores ydonie, libere et canonice electi, sufficienterque in agendis instructi, cum literis procuratoriis sigillis communibus signatis, predictis die et loco compareant et intersint, et eorum quilibet compareat et intersit, una nobiscum et aliis nostri Ordinis prelatis, ibidem convocationem sive provinciale Capitulum Deo duce

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fol. 96 b. celebraturis, cum continuatio || ne et prorogatione dierum sequentium, secundum vim, formam et effectum nostre relucentis Religionis statutorum; et ea que statutis et privilegiis nostri Ordinis tranquillitati, unitatique [et] paci prelatorum et subditorum consona fuerint statuenda et canonice reformanda; ut, integro ibidem proviso remedio, unanimiter et securius Deo servire possimus.

Vobis omnibus et singulis ac etiam cuilibet vestrum intimantes pro certo quod dictis die et loco nullius vestrum absentiam aliqualiter volumus excusare, nisi ad id quod nos artaverint canonice sanctiones; sed, auctoritate dicti Domini Premonstratensis qua plenarie fungimur in hac parte, in non comparentes quoscunque curavimus ecclesiasticas censuras, ob eorum contumaciam et manifestam rebellionem, non inmerito districtius fulminare.

Nosque veteris Testamenti paginam et memoriam deducentes, quod, cum sancti patres aliqui ministraturi antiquitus disponebant, sacris vestibus et ornamentis se induebant; unde legitur in Levitico, quod, dum proficeretur opus Dei, in capite Aaron lapides fulgebant pretiosi; et quamvis Christus non tantum nitore vestium quam devotionis requirit affectum, nec tantum inspicit ornamenta corporum set considerat corda meritorum [1]; tamen credimus magis ejusdem esse gaudium, tantoque citius exaudiri ab eo estimamus, quanto ob sui ipsius laudem majorem viderit nostre apparitionis ornatum;

vobis igitur et cuilibet vestrum in virtute salutaris obedientie districte precipimus, quatenus baculum vobiscum afferatis pastoralem una cum capa solempni, ut sic decenter ornati, ad Dei laudem nostreque prefate Religionis honestatem et honorem, processionaliter et devote ibidem incedere possimus.

Ulteriusque vobis omnibus et singulis quibus hoc presens || nostrum preceptum sive mandatum fuerit latore presentium porrectum et ostensum, in virtute salutaris obedientie, precipimus et mandamus, quatenus, visis et electis [2] et coram conventu rite hiis mani-

[1] So in MS.; read *cordium merita*.
[2] So in Peck's transcript, for *lectis*.

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festis, sine mora, presenti nuntio, indilate deliberetis, ut singulis patefaceret, sicuti vobis.

Et, cum nullus propriis expensis militare teneatur, ideo presentem latorem remuneretis pro suis expensis et labore, debito cum favore.

Datum in palatio nostro Eliensi, xx. die mensis Maii, sub sigillo nostro visitatorio, anno Domini MCCCCCIV., et nostre consecrationis XXXII., nostreque translationis anno tertio.

SECTION IV.—VISITATIONS.

95. Mandate to Visit Hales Owen. **A.D. 1310.**

Adam, abbot of Prémontré, to abbots of Langdon and Dale. To take with them abbot of Welbeck, and as soon as possible to go to Hales Owen with plenary power over all its members, to correct anything amiss; to receive the cession of the abbot, or compel it if needful; to make canonical provision for it and coerce the rebellious by ecclesiastical censure, calling in the secular arm if required.

Adam, Dei patientia, Premonstratensis abbas, et abbatum ejusdem Ordinis Capitulum generale, venerabilibus fratribus de Langedona et de Dala abbatibus, salutem et sinceram in Domino caritatem. P. fol. 26. (Reg. Premo f. 24 and f. 187.)

Vobis firmiter precipiendo mandamus, quatenus, assumpto vobiscum venerabili fratre abbate de Welbek, quam citius commode poteritis, ad ecclesiam de Hales personaliter accedentes, visitetis eandem sollicite et attente, cum nostre plenitudine potestatis, tam in capite quam in membris, corrigentes in eadem que secundum Deum et Ordinem inveneritis corrigenda; fideliter referentes que ad nostrum generale Capitulum fuerint referenda; cessionem abbatis dicti loci (si petierit) recipientes, seu ipsum ad cedendum (si opus fuerit et videritis expediri) compellentes;

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facientesque post modum dicte ecclesie de pastore ydoneo canonice provideri; contradictores et rebelles per censuram ecclesiasticam compescendo; invocato ad hoc (si necesse fuerit) auxilio brachii secularis.

Datum Premonstrati, anno Domini MCCCX., sedente nostro Capitulo generali.

Undated. ? circa 1466.

96. W. de Overton to Abbot of Croxton, urging him to submit to a Visitation.

Is shocked at letters received from him. Has laid himself open to excommunication by his contempt. Will also lose money in suits and processes, and give bad example. For 300 years the English abbots have allowed themselves to be visited from Prémontré with much spiritual profit. Not writing to upbraid, but to beseech his return to better frame of mind.

P. fol. 72. (Reg. Prem. f. 47 b.)

In Jhesu Christo quicquid est obedientie et honoris desiderabile.

Pater reverende, perlectis mihi et auditis literis vestris cum copiis et actis, conturbati sunt sensus mei et a voce contremuerunt labia mea. Abii amaro animo indignans erga eos, qui vestram simplicitatem subverterunt columbinam, forsanque defuit prudentia serpentina.

O consiliarii onerosi! Gens absque consilio et sine prudentia! Utinam saperent et intelligerent, ac novissima providerent! Aut quis insensatus fascinavit canonicos vestros domino abbati Premonstratensi (in suo commissario, Visitatore fratrum; consolatore pusillorum; informatore morum, extirpatore vitiorum, et virtutum plantatore) repugnare, aut erecto calcaneo, fictis exceptionibus, falsis ymaginibus, cautelosis fraudibus et linguis mendacibus reluctari? Quis nisi ille qui docet non humiliter subesse, set inaniter preesse? Ille inquam qui dicit in corde suo, volo similis esse Altissimo.

Hinc est quod ipsum commissarium respuitis, ei obedire contempnitis. Set, et quod nequius est, coram conservatore citari, et non comparentem excommunicari facitis.

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Pro pudor! Quis audivit talia? quod domina Premonstratensis ecclesia debeat ancillari! talis conservatio potius dicenda e[xalt]atio aut dissipatio. Audeo dicere, non processerunt sagitte iste acute et venenose de pharetra vestra. Nec sunt hee adinventiones vestre, set circumventiones malitie aliene, eorum viz. qui lites suscitant, jurgia animant, contentiones affectant, et bursas vestras evacuare conantur: quamvis non || credam vos nimis fol. 72 b.
pecuniis habundare. Fient igitur hinc inde provocationes, appellationes, citationes, suspensiones et excommunicationes, ac forsan privationes: ut nullus sit vestrum qui liberum et condignum habeat sui exercitium. Fientque sumptus graves, expense inanes, et bonorum Ecclesie Jhesu Christi et pauperum ejus devastationes, quales vos, pater, dudum, si recolitis, nuperque in scola experientie didicistis. Pater prudens nunquid! quia vos primo, et postea commissarius vester reverendus, a vestro filio, gravem passi repulsam recorditer sustinetis. Ideo et vos commissarium D. abbatis Premonstratensis repellere curatis. In hoc, ni fallor, exemplum perniciosum vestris conventualibus subditis prebetis, vestris correctionibus rebelle contraire.

O quam multi sancti abbates in Anglia, trecentis annis et amplius, reverendum patrem abbatem Premonstratensem et ejus commissarium vicibus affectantes, ad visitandum admiserunt; humiliter obedierunt; eorum mandata devote receperunt; et ea reverenter dicta perficiendo profecerunt! Exinde namque ardenter efferbuit[1] devotio; vehementer succrevit Religio; et tam inferioris quam superioris irrigui, in conspectu Summi Patris, prevaluit, ipso dominante, plantatio.

Set postquam, per satorem invidie, infusum est venenum scismatis in Ecclesia, et cessantibus alienigenis (quibus amodo subesse non vultis, ut scribitis) et urantes[2] indigene, ex furore dominandi. eorum vices occupaverunt in terra, invenerunt nos multa mala. Propter que mala facti sumus fabula in clero, et in plebe ludibrium.

[1] So in MS. (Peck's note).
[2] So in MS., as Peck notes; ? for *et urantes* read *delirantes*.

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Desevit in nos prurientium procacitas linguarum, ut non sit qui se abscondat a voce exprobrantis et loquentis iniqua. Et erit, cum exclusi fuerint (ut dicitis) alienigene; diripient vos alieni; et
fol. 73. quod timendum || est et dolendum) redigent vos Babilonii in servitutem confusionis sempiterne. Jhesu mercy [1] peccatis mei! Pie pater, si, ex mentis angustia et spiritus vehementia, eructat cor meum verbum, utinam placitum vobis et acceptum.

Non animo arguendi aut increpandi, set obsecrandi vos patrem, quatenus ad cordis intima in spiritu humilitatis sollicite revertentes, infra pectoris vestri secreta, silentia, prudentia revolvatis, quam sit discordia ista verisimiliter plena periculis! quam gravida dispendiis! quamque Divine magestatis timendis ac terribilibus exosa judiciis!

Ideo, secundum Apostolum, *obedite prepositis vestris, et subjacete illis* [2] in Jhesu Christo. Desistite ab incepta controversia; recedite a concepta malitia, non dico vestra, set aliena. Nolite confidere in verbis mendacii dicentes: [3] appellationem debere vos salvare de manibus securi; [4] quod appellationis remedium non ideo est inventum, ut alicui a Religionis et Ordinis observantia exorbitanti debeat in sua nequitia patrocinium exhibere. Non enim, ut didici, appellatio rescindit quodcunque sit illicitum, cum sit constituta solummodo ad innocentie presidium. Et re utendum est [in] usum ad quod fuit institutum.

Occurrite ergo suppliciter, rogate humiliter, ut descendat visitare suaviter, suscipite reverenter Credo in Domino Jhesu, quod invenietis eum favorabilem et propitium, si vos invenerit humilem, corrigibilem et benignum in amplexibus Salvatoris: in quo valeatis felicissime. Et benigne Jhesus Christus ipse donet, ut inveniar in occulis vestris Chusi dissipaturus consilium Achitophel. Jhesu mercy.

W. de Overton.

Venerabili patri suo domino abbati de Croxton.

[1] So in MS. [2] Heb. xiii. 17. [3] Jer. vii. 4. [4] So in MS.; read *securos*.

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97. Letters Patent of Edward IV.[1] **26 Oct. 1466.**

Protection for Richard Redman, abbot of Shap, appointed by commission of Simon, abbot of Prémontré, to visit the houses of his Order in England and Wales, for he fears loss and danger to body and goods from some envious of him, and their accomplices and abettors. To secure this end, has taken under his special protection the said abbot, and others in his train, their goods, possessions, and harness. Therefore enjoins all seeing these letters to maintain, protect, and defend the said persons, allowing no harm, violence, or hindrance to come upon them. [*Much injured by damp.*]

Edwardus, Dei gracia, rex [Anglie] et Francie, et dominus Hibernie, universis et singulis vicecomitibus, majoribus, ballivis, constabulariis, ministris, et aliis fidelibus et subditis suis, tam infra libertatem quam extra, ad quos presentes litere nostre pervenerint, salutem. Supplicavit nobis dilectus in Christo Ricardus Redmayn, abbas monasterii Vallis Magdalene de Heppa, Premonstratensis Ordinis, ut cum reverendus vir Simon, abbas Premonstratensis, per quandam commissionem suam nobis in Cancellariam nostram exhibitam et ostensam, assignavit ipsum abbatem de Heppa, assumpto sibi aliquo Ordinis predicti zelatore prelato, sive discreto canonico, aut aliquibus si necesse aut expediens sibi visum fuerit, quem seu quos, si et quando necessitas hoc poposcerit, mutare poterit auctoritate ipsius abbatis Premonstratensis plenaria, visitet omnino ecclesias, monasteria, et loca ac personas dicti Ordinis concernencia ac eisdem dependencia, in eis et ad ea que ad predictum Ordinem concernunt, in partibus Anglie et Wallie ubilibet constituta, solicite et attente, tam in capite quam in membris, et tam in spiritualibus quam in temporalibus; Deum solum habendo pre oculis, corrigenda et reformanda in eisdem que secundum Deum et statuta ac dicti Ordinis privilegia correccione et reformacione noverint indigere, tam circa ecclesias quam circa personas earundem, A. fol. 8 b.

[1] This document is not found enrolled upon the Patent Roll for this year. The king, however, was at Westminster, from which this letter of protection is dated, on October 26, 1466.

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hujusmodi commissionem suam fideliter exercet in omnibus que pertinent ad Religionem suam in predictis partibus, locis, et personis, reformandis pariter et ampliandis, quia per ipsum, auxiliante Deo, Religio sua in premissis partibus in melius reformari, ac idem abbas de Heppa circa hujusmodi visitacionem et convocacionem juxta formam commissionis predicte ac statutorum in hac parte editorum faciendam divertere se proponat, ipseque metuat sibi et ceteris abbatibus Ordinis illius quos in ejus comitiva ex causa visitacionis sue hujusmodi duxerit assumendos, necnon eorum canonicis commissariis, hominibus servientibus, de suis corporibus dampnum et periculum, ac de bonis et rebus suis dispendium et jacturam occasione visitacionis illius, per quosdam emulos suos ac eorum complices et fautores de facili posse generari, velimus pro ejus securitate in hac parte graciosius providere. Nos, animo considerantes piam, et meritoriam, ac Deo gratam existere Religionis observanciam juxta sui regulam infra predictas partes Anglie et Wallie utrobique confovere, ac ab illius tramite delirantes, in viam salutis debite correccionis freno feliciter revocare; volentesque providere securitati et quieti ipsius abbatis de Heppa et suorum, ut circa visitacionem suam hujusmodi eo melius et tranquillius intendere, ac que ad ipsum in visitacione illa juxta officii sui debitum pertinent facienda, securius facere et exercere valeat, qua nostra fuerit protectione specialiter communitus prospicere graciose: suscepimus ipsum abbatem de Heppa ad omnes et singulas ecclesias et personas Ordinis predicti ubicunque infra dictas partes Anglie et Wallie fuerint ex causis premissis se divertendo, visitaciones et convocaciones hujusmodi faciendo, ibidem morando, dictumque abbatem Ordinis predicti ad solucionem racionalium expensarum suarum compellendo, ceteraque in commissione predicta contenta debite et canonice exercendo, et exinde ad propria redeundo, ac alios prelatos predictos qui in comitiva sua ex hac causa proficiscentur; necnon eorum canonicos, commissarios, homines, et servientes, ac bona, res, et habuesia sua quecunque in proteccionem, tuicionem, et defensionem nostras speciales. Et ideo vobis mandamus quod ipsum

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abbatem de Heppa, premissa debite et canonice faciendo et exercendo et ad propria redeundo, ac alios prelatos predictos qui in comitiva sua ut predictum est proficiscentur, necnon eorum canonicos, commissarios, homines, et servientes predictos, et bona, res, habuesia sua predicta, manuteneatis, protegatis, et defendatis, non inferentes eis vel eorum alicui, seu quantum in vobis est ab aliis inferri permittentes, injuriam, molestiam, dampnum, violenciam, impedimentum aliquod, seu gravamen. Et si quid eis vel eorum alicui forisfactum vel injuriatum fuerit, id eis sine dilacione corrigi faciatis et debite reformari. In cujus rei testimonium, has literas nostras fieri fecimus patentes. Teste meipso apud Westmonasterium, xxvi die Octobris,[1] anno regni regis Edwardi iiii[i][1] post Conquestum sexto [1466].

98. Dale. Notice of Visitation. **Ante 25 Oct. 1474.**

Bishop Redman requests canons of Dale to secure presence of abbot of Welbeck as adviser to himself.

[*A fragment, much mutilated.*]

Ricardus, permissione Divina Assavensis episcopus, abbasque monasterii Be[ate Marie Magdalene de Schappa, Ordinis Premonstratensis], Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei [et sancte Sedis Apostolice gracia, Premonstratensis abbatis], tocius Anglie, Wallie, Scocie et Hibernie ejusdem Ordinis Visi[tator et reformator et commissarius] generalis, plenissima potestate legitime et literatorie sufficienter deputatus et [delegatus], confratri abbati de [Dale], nostri Premonstratensis Ordinis, Lychefeldensis et Coventriensis diocesis, salutem et firmiter obed[ire mandata]. Quia dictus pater noster Premonstratensis ut senex Jacob mihi tanquam Joseph protulit [verba dicens: *Va*]*de in Sych*[*em*] . . . . *et vide si cuncta sint prospera erga* A. fol. 2.

[1] The original document would have ended here, and the last clause must have been added by the scribe who entered the letter in the Register, since in Letters Patent the date of the year is not given.

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fratres tuos, et renuncia mihi [*quid agatur:*[1] ideo] vobis tenor[e presencium] publica infame insinuacione clamosa sceleris per prius extrafientibus et confratres nostros multoc[iens conclamantes impellimur] ad negocium visitacionis procedere intendentes, Domino concedenti, cum propheta Domini . . . . benediccionem et pacem xxvi° die mensis Octobris, hora vesperarum, ad vestrum monasterium gracia visitandi . . . . descendere proponimus, ibidem cum continuacione et prorogacione dierum subsequencium ulterius [sicuti requiratur], quod privilegia nostri Ordinis exigunt et statuta; quocirca vobis firmiter mandamus quatenus [omnes et singulos] confratres vestros tam foris quam intus manentes, qui huic nostre visitacioni de jure et consue[tudine tenentur] interesse, solicite convocetis seu fideliter convocari faciatis, premonentes eos de dicta [visitationis die, et qua de] causa advocetur per sanum concilium, tam ex parte nostra quam ex parte vestra, fratris nostri ab[batis] monasterii de Welbek. Et cum scribitur, *Quarti Distinctionis* capitulo ix., quod Visitatores non teneantur [propriis stipendiis] militare, ideo premittentes aliquos de vestris xxv° die mensis [Octobris] apud Ashby [qui pro nobis et] nostris, expensis necessariis in cena et in nocte de sumptibus vestris provideant et deinde [nos] ad vestrum monasterium via recta conducant. Ulterius vobis in virtute salutaris obediencie et [etiam] sub pena contemptus precipimus, ne aliquas convocaciones secularium per vos seu [aliquem vestrum] visitacioni interesse faciatis. Datum apud Kylneworth,[2] sub sigillo commissionario, [anno Domini M° CCCC°] septuagesimo quarto et nostre consecracionis anno tercio, mensis vero . . . .

[1] Gen. xxxvii. 14.

Kilworth, eicest ire, five miles rom Lutterworth.

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99. Questions to be asked at Visitations. 1478.

Certain questions proposed for answer by Richard Redman, bishop of St. Asaph and abbot of Shap, and commissary-general of Hubert, abbot of Prémontré, in the visitation held by him in 1478 *of all the monasteries of his Order in England and Wales.*

P. fol. 94. (Reg. Prem. ff. 116–117 et fol. 18.)

Quid est nomen, vel que sunt nomina, cenobio vestro?

Quo comitatu, et

Qua diocesi, situm est?

Die, mense, et anno quibus, et a quo, vel quibus personis, fundatum fuit?

Cui sancto vel quibus SS. dedicatum?

Quis est vobis pater abbas, vel aliis verbis, cui cenobio est vestra ecclesia filia?

Quo die venerunt canonici matris illius ecclesie primum ad vestrum cenobium?

Quis fuit vestro cenobio abbas primus?

Quenam ecclesie sive domus religiose sunt vestro cenobio filie?

Quenam sunt vestro cenobio celle?

Quot ecclesie parochiales vestre domo sunt appropriate?

A quibus curatis vel vicariis inserviuntur ille ecclesie?

Quot cantarias habetis?

A quibus curatis inserviuntur?

Quot abbates habuistis?

Vobis patronus,

Vobis abbas, quis nunc est?

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12 March, 1481.

100. Alnwick. Notice of Visitation

Bishop Redman to abbot of Alnwick. To spare expense, will not visit the monastery, but cites abbot to appear before him in the chapter-house of the Carmelites at Newcastle-on-Tyne, on 13th April following, together with a proctor to represent the community; to bring with him a nominal list of the canons, and a statement of the financial condition of the house. He must bear the expenses of the Visitor for one day and night at Newcastle.

A. fol. 24 b.

Ricardus, permissione Divina Assavensis episcopus, abbas monasterii beate Marie Magdalene de Schappa, Premonstratensis Ordinis, Karliolensis diocesis, reverendissimi in Christo patris et Domini Domini Huberti, Dei et sancte Sedis Apostolice gracia, Premonstratensis abbatis, tocius Anglie, Wallie, Scocie et Hibernie Visitator et reformator unicus et generalis, plenissima potestate legitime et literatorie sufficienter deputatus, venerabili in Christo confratri domino abbati monasterii beate Marie de Alnwyke, nostri Premonstratensis Ordinis, Dunelmensis diocesis, fraternam salutacionem, et ea que religionis sunt solerti diligencia procurare. Et quia arduis negociis et causis racionabilibus multipliciter detentus, et presertim quod compatimur [super] magnis expensis vestri monasterii, ac parcere vestris sumptibus; eciam nos cohartat[1] benevola voluntas, ita quod ad presens actum visitacionis nostre in vestro monasterio facere nequimus; igitur, per presentes, vos peremptorie citamus quatenus in vestra propria persona coram nobis compareatis, in domo capitulari fratrum Carmelitarum ville Novicastri super Tinam, Dunelmensis diocesis, xiii die mensis Aprilis proxime futuro post datum presencium, hora decima ejusdem diei, una cum procuratore pro vestro conventu sub procuratorio in forma juris redacto, et merum statum monasterii vestri, et cum nominibus et cognominibus omnium confratrum vestrorum tam intus quam extra manencium, ibidem nostram visitacionem subire, et in eadem visitacione recepturi et facturi quod ex jure requiritur et nostris

[1] So in MS.; read *coarctat.*

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convenit Ordinis privilegiis et statutis, sub pena contemptus, assignantes aliquem de vestris apud predictam villam Novicastri qui pro nobis et nostris pro una nocte et die de vestris sumptibus provideat, et latorem presencium pro suis labore et expensis remuneretis cum favore. Datum in monasterio nostro predicto de Schappa, sub sigillo nostro visitatorio, xii die mensis Marcii, anno Domini M°CCCC° octogesimo primo, et nostre consecracionis anno decimo.

101. Bishop Redman to the Community of St. Agatha's, condoling with them on death of their Abbot, William Clyntes. **Before 6 Feb. † 1492.**

He has not been able hitherto to visit them, being very busy, as William Lyngharde could see with his own eyes when with him; but, in order to provide them with a new abbot, will be with them on 6 February next. Asks them to cite abbot of Coverham to be likewise present, and all the canons of the house, wherever they may be living. On no account are they to invite seculars or regulars or women to be present on the occasion, or to allow them in any underhand way to be represented by others. He is to be met at Greta Bridge on the 5th, lodged there at their expense, and thence conducted to St. Agatha's.

Ricardus, &c., salutem et spiritum consolacionis. Seriem vestre litere nuper nobis transmisse, super et de morte bone et felicis memorie venerabilis confratris nostri Willelmi Clyntes nuper abbatis et pastoris vestri, viam universe carnis jamdudum ingressi plenarie persentimus, super quo cor nostrum afflictum fuit et gravatum, cujus anime Omnipotens sit propicius. Et nos plurimis et arduis negociis modo in dies, quo dilectus nobis in Christo frater Willelmus Lyngharde tempore quo ultimo nobiscum existebat ocularitur conspexerit, hactenus prepediti, quod ad vos in nturi vestri abbatis eleccione, accedere ut vellemus, non potuimus. Sed ne dicta vestra ecclesia pastoris solacio destituta in spiritualibus et temporalibus gravia ulterius pateretur dispendia, vobis per presentes significamus, quod vi die mensis Februarii proxime A. fol. 108.

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futuro post datum presencium, hora cene ad ecclesiam vestram consulendam, novique abbatis eleccionem celebraturi personaliter proponimus descendere; crastina die visitare auctoritate paternali nobis in hac parte plenarie commissa, et si que fuerint in eadem corrigenda, corrigere et reformare; deinde ad eleccionem novi abbatis procedere et sic moram vobiscum protrahere prout temporis invitat necessitas. Et quamvis in statutis de eleccione et translacione abbatum, inspicientibus sit manifestum quod in omni eleccione facienda, trium sive ad minus duorum abbatum presencia sit requirenda, vestris tamen in quantum nobis est parcere cupientes sumptibus, precipimus quatenus ad eandem eleccionem, propter suum sanum consilium in hoc negocio nobis exhibendum, advocari domini abbatis de Coverham tam ex parte nostra quam vestra faciatis presenciam, eidem debite certificantes causam et diem adventus nostri. Insuper tibi priori precipimus quatenus omnes dicte ecclesie confratres intus et extra residentes cites seu citari facias, ut dicte visitacioni pastorisque eleccioni legittime interessent, sub pena contemptus. Preterea vobis omnibus et singulis tam intus quam extra existentibus, sub pena excommunicacionis majoris et maximi contemptus, districte precipimus ne aliquos seculares, regulares, sive mulieres, vel cujuscumque sexus, status, sive condicionis sint, ad predictum diem et locum convocetis seu quovismodo clandestine per amicos sive aliquos internuncios vicaritari[1] faciatis, ut cuncta secundum ordinem facilius perficiantur, premittentes unum de vestris apud Gretehambriges,[2] v die mensis predicti, qui pro nobis et nostris ibidem in nocte in necessariis expensis de vestris sumptibus debite provideat; et deinde nos ad monasterium vestrum recto itinere conducat. Datum in mon . . .

[1] So in MS.; ? read *vocari*.

[2] Greta Bridge, in the North Riding of Yorkshire, on the old Roman road, four miles from Barnard Castle.

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102. Record of Itinerary and Progress of Thomas Wilkinson, Abbot of Welbeck. 24 April, 1506.

He was appointed Visitor and reformer of the Order of Prémontré in England, Wales, Scotland, and Ireland by the abbot of Prémontré, and commenced his visitation of the northern district on 24 April, and ended on 15 November of the same year.

I. Visitatio Partis Borealis.

Imprimis, apud Kyrkeby-Kendall, viz. XXIII. die mensis Aprilis, pernoctare, expensis abbatis de Cokyrsande. P. fol. 98. (Reg. Prem. f. 187 b.

Deinde usque Cokarsand, XXV. ejusdem mensis, hora vespertina, vel circiter.

In crastino visitare.

Et XXVII. die ibidem diffinire.

Item XXVIII. die, ejusdem mensis, apud Kendall pernoctare, expensis propriis.

Penultimo die apud Burgh, propriis ibidem expensis.

Et ultimo die, Egliston, hora vespertina,

In crastino visitare.

Et II. die mensis Maii, diffinire. Et eodem die pernoctare apud Durham, expensis abbatis de Egylston.

III. die mensis Maii, apud New-Castell, hora prandii, expensis abbatis de Alnewike. Eodem die visitare,

et in crastino diffinire. Et pernoctare apud Durham, expensis abbatis sancte Agathe; et ibidem, eodem die, visitare abbatem et conventum de Blanschlande.

V. vero die apud S. Agatham, hora vespertina, vel circiter.

In crastino visitare.

Et VII. die diffinire. Et, eodem die, pernoctare apud Coverham.

In crastino visitare.

Et IX. die diffinire. Et pernoctare apud Wedderby expensis abbatis de Coverham.

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Et x. die apud Pomfreth, hora cene, expensis abbatis de Beauchyff.

fol. 98 b. xi. apud Beaucheff, hora cene.

In crastino visitare; et, eodem die, diffinire.

xiii. apud Dalle, hora cene.

xiiii. die visitare.

Et in crastino diffinire; et pernoctare apud Lichfield, expensis abbatis de Dalle.

xvi. die apud Hales-Owen, hora vespertina. Eodem die visitare.

Et xvii. die diffinire.

xviii. apud Glocester pernoctare, expensis abbatis de Hales-Owen.

Deinde xix. die apud Brystow, expensis propriis.

xx. die apud Glassenbury.

xxi. die apud Tawnton.

xxii. die apud Colverton.[1]

xxiii. die apud Excestre, gratia Dei mediante.

II. Visitatio Partis Australis.

Hic autem prefatus reverendus pater apud Exoniam moram ad placitum trahens, jam apud se deliberans cetera nostri Ordinis monasteria visitare, sic progressum suum in Domino incipiens, viz.:

viii. die mensis Septembris apud Hunnyngton.[2]

ix. die, apud Scherburne.

x. die apud Schafftysbery.

xi. die apud Salesbury.

xii. die apud Andower.

xiii. die apud Basynstoke.

xiiii. xv. xvi. cum rege existente ibidem.

xviii. apud Winchester, expensis abbatis de Techfelde.

[1] Cullompton. [2] Honiton.

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XIX. die, cum episcopo Wynton.

XX. die, apud Techfelde, hora cene.

In crastino visitare.

Et XXII. die diffinire.

XXIII. apud Durforde, hora cene.

XXIV. die visitare, et diffinire.

XXV. die apud Arundall, expensis abbatis de Durforde. fol. 99.

XXVI. die, apud Lewys, expensis abbatis de Begham.

XXVII. die, apud Begham, hora cene.

XXVIII. die, visitare.

Et penultimo die, diffinire.

Ultimo die, apud Aschforth ; expensis abbatis S. Radegunde.

Primo die mensis Octobris, apud S. Radegundam, hora cene.

II. die visitare.

Et III. die diffinire, et pernoctare apud Langdon.

IIII. die ibidem visitare.

Et V. die diffinire, et pernoctare apud Cantuariam, expensis abbatis de Langdon.

VI. die, apud Rochester, expensis abbatis de Bylegh.

VII. die, apud Byleryca, ejusdem expensis.

VIII. die, apud Byley, hora cene.

IX. die visitare; et diffinire, et pernoctare apud Colchester, expensis abbatis de Leyston.

XI. die apud Ypswich, expensis ejusdem abbatis.

XII. die, hora cene, apud Leyston. Eodem die intrare Capitulum.

Et XIII. die, diffinire.

XIIII. die, apud Langley, hora cene.

In crastino visitare.

Et XVI. die diffinire. Et pernoctare apud Norwych, expensis abbatis de Langley.

XVII. die apud Wenlynge, hora cene. Eodem die intrare Capitulum.

Et XVIII. die diffinire.

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XIX. die, apud Walsyngham, expensis abbatis de Wenlynge.

XX. die, apud Weste-Derham, hora cene.

XXI. die, visitare.

Et XXII. die, diffinire. Et pernoctare apud Hely, expensis abbatis de West-Derham.

fol. 99 b. XXIII. die, apud Huntyngton, expensis abbatis de Lavendon.

XXIIII. die, apud Lavendon, hora cene.

XXV. die, visitare et diffinire.

XXVI. die, pernoctare apud Northampton, expensis abbatis de Sulby.

XXVII. die apud Sulby, hora prandii. Eodem die visitare.

Et XXVIII. die, diffinire.

XXIX. die, pernoctare apud Leycestre, expensis abbatis de Croxton.

Penultimo die, apud Croxton, hora vespertina.

Ultimo die, visitare.

Et primo die mensis Novembris, diffinire.

II. die, apud Neubo, hora prandii. Eodem die visitare.

III. die, diffinire, et pernoctare apud Newarke, expensis abbatis de Neubo.

IV. die, apud Brodholme, hora prandii. Et pernoctare apud Lyncoln, expensis abbatis de Tupholme.

V. die, hora cene apud Tupholme.

VI. die, visitare.

Et VII. die, diffinire. Et pernoctare apud Barlyngs.

VIII. die, visitare ibidem, et diffinire.

IX. die, apud Hangneby, hora cene.

X. die, visitare.

XI. die, diffinire. Et pernoctare apud Lowth, expensis abbatis de Hangneby.

XII. die, apud Irforde, hora capitulari.[1] Et pernoctare apud Neuhouse.

XIII. die, ibidem visitare.

[1] *i.e.* nine o'clock in the morning.

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XIIII. die, diffinire.

Et XV. die, apud Gaynsburgh, expensis abbatis de Neuhouse. Et [inde] remeare ad monasterium de Welbek, ad placitum.

103. Letter forewarning Abbot of Coverham of Visitation. **Undated. Aug. 20.**

Bishop Redman could not fulfil a former appointment. Now fixes 20 August. Cites all to be present, and one to accompany him on 22nd to Wetherby, and there to provide for him and his suite, and to pay the bearer of the present letter.

Ricardus, etc., salutem, virtutesque nobis relatas in dies ampliare. Premisse nostre visitacionis litere jamdudum vobis transmisse, racionabili causa concurrente, ob quam tunc nullum potuerunt consequi effectum. Idcirco, iterata vice, alias ad presens destinare procuravimus, quarum effectus continet quod, mediante Dei misericordia, xx^mo^ die mensis Augusti proxime futuro post datum presencium, hora prandii vel circiter, in vestro monasterio personaliter interesse decrevimus, consuete visitacionis gracia, cum continuacione dierum, sicuti requiritur ex necessitate, ad quem quidem diem superius prefixum convocentur et omnes et singuli vestri monasterii confratres ibidem subire quod nostre Religionis discipline necessitas compellerit, scientes quod contra absentes procedemus tanquam rebelles. Et premissis ordinate peractis, xxii die mensis predicti aliquem nobiscum de vestris transmittere curetis usque Wedderby[1] ut ibidem pro nobis et nostris de vestris expensis ordinate provideat. Et latorem presencium hac vice vestra benevolencia relinquimus remunerandum. Datum etc. A. fol. 120 b.

[1] In the West Riding of Yorkshire, seven miles from Tadcaster.

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Undated. **104. Letter announcing a Visitation.**

Bishop Redman had meant to visit the monastery of N., but received royal letters burdening him with other and urgent work. Hence unable to make the visitation; but, wishing to save them the expense, he orders the abbot to appear in person before him at the parochial church of N. on 4 May at 1 p.m., together with a proctor for the community, there to be visited by him.

A. fol. 141. Ricardus, etc. Cum detestandas et multiplices infestas enormitates in contumeliam et manifestam injuriam nostre sacre Religionis redundantes audivimus, prothdolor, in dies attemptatas, pro quarum reformacione in salubrem statum dirigendo, quantum nobis ex alto permittitur, solicite cogitamus, ne in gravem Dei offensam et subditorum cedant periculum, et insuper regia nobis nuper recipimus precepta nos festinancius ad alia negocia inportune perurgencia, aliisque pluribus causis ad presens prepediti, ita quod actum instantis nostre visitacionis in vestro monasterio perficere nequimus; tamen presertim vestris parcere cupientes sumptibus, que quidem animum nostrum compaciendo demulcent: igitur vos, domine abbas, per presentes peremptorie citamus quatenus in vestra propria persona coram nobis compareatis in ecclesia parochiali N., iiii videlicet die mensis Maii proxime futuro post datum presencium, hora vespertina vel circiter, una cum procuratore pro vestro conventu sub literis procuratoriis in forma juris redactis; et cum nominibus et cognominibus omnium confratrum vestrorum, ibidem eodem die et hora visitacionem nostram subituros, et in eadem recepturos et facturos quod ex jure requiritur, et nostris convenit Ordinis institutis. Et latorem presencium etc. Datum etc.

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105. Allocution to be used by Abbot of Prémontré in a personal Visitation by him, or one made by a Commissary. Undated.

Prémontré being head and first of all houses of the Order, all owe allegiance; and power of visiting belongs to it by right. Uniformity should exist between head and members: visitation secures this, and prevents interference from Diocesans through neglect of duty. Then warns subjects not to make grave charges against superiors, of which they have not been forewarned; nor to suggest for correction what has already been legislated for; nor to denounce faults committed before the previous visitation, unless only known since; finally promises to try to do all things for the benefit of all.

Benedicite Domino.

Fratres karissimi, volumus vos scire et non ignorare causas et rationes presentie nostre, que tres sunt, ob quas ad visitandum ecclesias Anglicanas gratis jam accessimus. P. fol. 16. (Reg. Prem. f. 122 b.)

Quarum prima est, cum quia ecclesia nostra Premonstratensis est mater et magistra omnium ecclesiarum nostri Ordinis, et caput cui omnes alie sunt filie, sibi subdite auctoritate Sedis Apostolica [1] nobis indultata. Quarum visitatio ad ecclesiam nostram prescriptam mero jure dinoscitur pertinere.

Secunda est, tum quia inter caput et membra uniformitas debet esse; nec debent in aliquo variare seu discrepare; set in omnibus et per omnia coadunare [2] et concordare.

Tertia est, tum quia ne archiepiscopi seu eorum suffraganei diocesani, propter torporem nostrum, necligentiam, tepiditatem, seu remissionem nostram, manus suas apponant et extendant ad visitationes in ecclesiis nostri Ordinis pertractandas, et correctiones faciendas.

Unde auditis et intellectis dictis rationibus et causis presentis nostre visitationis, in virtute sancte obedientie (qua Sedi Apostolice tenemur, cujus auctoritate fungimur in hac parte) tria vobis in-

[1] So in Peck's transcript; read *Apostolice.*
[2] So in Peck's transcript; read *coadunari.*

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hibemus per statutum quod sic incipit: *Cum patres abbates vel annui circatores*, etc., et in quo continentur, viz.

Primo, ne, per modum accusationis seu denuntiationis, aliqua gravia seu enormia contra prelatum vestrum proponatis, de quibus non fuerit premonitus. Et est ratio. Quia non solum secundum statuta ordinaria set etiam jura et secundum canonicas sanxiones, quilibet prelatus contra suos subditos accusatores habere debet suas legitimas defensiones, et non immerito. Cum plures, propter justas correctiones, inter prelatum et suos subditos, oriuntur adversitates et contentiones.

fol. 16 b. Item secundo, per idem statutum inhibemus, ne ea iterato per vos proponantur, que prius rite corriguntur. Et est ratio statuti—Quare dicitur rite, quia, a contrario sensu, si corrigantur minus rite. Et bene licet vobis et expedit, pro communi utilitate et salute animarum, ea vobis exponere; quia aliqua causa amoris, muneris et favoris, correctiones et earum punitiones (que deberent fieri extra) fiunt in ecclesia; et equo, que in ecclesia causa odii, fuit[1] extra.

Item tertio, per penam antedicti statuti inhibemus, ne aliqua nobis denutietis de prelato, seu de fratre vestro, nisi ea que post ultimam visitationem noveritis esse perpetrata. Cum, Sacra testante Pagina, quod nullus bis in idem ipsum puniri debet idem pro unico delicto. Et est ratio statuti. Quia proclamationes debent procedere ex incendio caritatis, et non adversitatis. Et contra proponentem taliter seu denunciantem, vehementer contra ipsum sinistra habetur suspitio, nisi in forma in dicto statuto inserta [procedat].

Ut ergo omnibus et singulis prelatis honor debitus deferatur et impendatur, necnon et obedientia eis debita a subditis illesa custodiatur; vos in Domino monemus salubriter, primum rationibus, quatenus omnes et singulas transgressiones et proclamationes quas justas et denunciatas scitis et sentitis, caritative et non odiose, ad audientiam nostram plenarie referatis. Et nos,

[1] So in Peck's transcript; ? read *fiunt*.

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Dei gratia, eas debito modo dirigemus, ac bono zelo et animo ad veram correctionem sine difficultate aliqua seu scrupulo reducemus, prefigentes vobis et continuantes diem hodiernum usque in crastinum ad interim super premissis deliberandum, et ad ulterius faciendum, in dicta visitatione nostra, quod juris fuerit et rationis.

106. Forms to be observed in opening a Visitation. **Undated.**

Recital of commission from abbot of Prémontré to hold visitation. Forms to be read, and triple admonition given about accusations.

Fratres dilectissimi, ad vestram notitiam volumus pervenire, quod venerabili patri nostro Domino abbati Premonstratensi placuit suam commissionem ac potestatem nobis committere, ut nos circariam istam solicite et attente de triennio in triennium (seu quotiens necesse fuerit) visitaremus, sicut, per inspectionem literarum nostrarum vobis nondum premissarum, credimus vos didicisse. Set, ut verius et plenius auctoritatem nostram in hac parte cognoscatis, predictam nostram commissionem nobis directam vobis volumus lucide explicari. P. fol. 15. (Reg. Prem. f. 119.) A. fol. 43.

Tunc legatur. Qua lecta dicat:

Karissimi, ad executionem hujus negotii nobis commissi, velut commissio (quam audivistis) modo exigit et requirit, ad ecclesiam istam sciatis nos hodie occurrisse. Unde secundum Ordinis nostri statuta, in principio tria vobis exponere debemus; quorum

Primum est, ne ea, que digne correcta fuerint, iterum coram nobis proponatis.

Secundum, ne aliquod grave de prelato vestro dicatis, de quo premonitus non fu[er]it.

Tertium, [Nich]illominus est inhibendum, ne ipsum prelatum vel aliquem fratrem suum accuset, preterquam de hiis que post ultimam visitationem [1] ad eorum notitiam pervenisse.[2]

[1] The same document is in A. fol. 43 with the insertion of the following words: *fuerunt perpetrata nisi proprio jurando firmaverint.*

[2] So in Peck's transcript; ? read *pervenerint.*

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Undated.

107. Address to be made before a Visitation.

Explains purpose of visitation, and points out three things to be observed: 1. *Nothing to be proposed for correction already properly legislated for.* 2. *No one to accuse his superior without previous intimation to him of its purport.* 3. *No one to be accused of faults committed before previous visitation, unless the knowledge of them has been obtained since.*

Then the articles of inquiry to be read, and then the Acts of the last visit, and a list of canons to be produced.

P. fol. 14. (Reg. Prem. f. 17.)

Fratres mei, prout ex litteris nostris premonitoriis nuper vobis innotuit A.B., accessimus ad ecclesiam istam visitandam, auctoritate paterna. Ad cujus actum, viis et modis quibus congruit exequendum, auctoritate qua fungimur in hac parte, Deo proposito, ad presens intendimus procedere.

In principio nostre visitationis, secundum Ordinis instituta, tria vobis proponimus observanda.

Primo videlicet, *ne quis coram nobis quicquam proponat iterum corrigendum, quod prius fuerat digne correctum.*

Secundo, *ne quis prelatum suum super aliquo gravi seu criminali accuset, de quo idem prelatus premonitus non fuerat aut antea premunitus.*

Tertio, *ne quis ipsum prelatum, vel aliquem fratrem suum, super aliquo preterquam super hiis que post ultimam visitationem fuerunt perpetrata, accusare presumat; nisi proprio juramento affirmare voluerit illud delictum usque post ultimam visitationem ad ejus notitiam minime pervenisse.*

Pro primo, *ne quis coram nobis quicquam proponat iterum corrigendum, quod prius fuerat correctum.* Ratio istius constitutionis, cum de criminibus, de quibus accusatus, absolutus est, non potest accusatio replicari. *De Accusationibus*, Cap. *De hiis.* Quia crimina semel dimissa, iterum in ultione Divina clementia non patitur. *De Penitentiis, Distinctione quarta:* Divina Clementia.

Pro secundo, *ne quis prelatum suum super aliquo gravi seu*

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criminali accuset, de quo idem prelatus premonitus non fuerat aut antea premunitus. Ratio istius fundatur per textum, *De Accusationibus*, Cap. secundo, ubi dicit textus 'pre || latus ante accusationem debet caritative moneri; quia sicut accusationem legitimam precedere debet inscriptio; sic et denuntiationem caritativa monitio.' *De Accusationibus*, Quest. ii.: 'Et ante vindictam admonitio est premittenda.' Cap. xii., Quest. ii.: 'Indigne.' fol. 14 b.

Pro tertio, *ne quis ipsum prelatum vel aliquem fratrem suum*, etc. Consimilem textum habemus *De Exceptionibus*, Cap. *Pastoral.* ubi dicit conditor canonis super diversis consultus, 'Decernimus, ut infra certum tempus a judice assignandum, omnes dilatoris exceptiones preponantur, ita quod si partes ex tunc aliquas voluerint opponere quas non fuerint protestate, nullatenus audiatur; nisi forte aliqua de novo componens exorta fuerit; vel si qui voluerit ea opponere, fidem faciat juramento, ea postmodum ad illius notitiam pervenisse.'

Hiis itaque rite observatis, auctoritate qua fungimur, vobis injungimus, ut si qua in ista ecclesia corrigenda fuerint vel reformanda, ad nostram audientiam referre non deferatis.

Hic legi possunt Inquisitionum Articuli. Deinde dicat abbas Visitator, 'Prior, afferatis nobis literas ultime visitationis, et nomina fratrum.'

108. Questions to be asked at the time of Visitation. **Undated.**

As to ecclesiastical customs, the profession of novices, prayers for the dead, etc.

Utrum canonici sint in albis in processione Patronorum vel Patronarum, tam in Translatione eorundem quam in Depositione? P. fol. 17. (Reg. Prem. f. 116 b), and A. fol. 17* b.

Utrum abbas habebit[1] pedes suos lotos in Cena Domini a priore; sicut conventus, ab abbate?

Utrum novicii, primo die professionis sue, aliqua vota voverunt, an non, in capitulo?

Utrum in vigiliis mortuorum et commendationibus eorundem

[1] So in Peck's transcript; ? read *habeat.*

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dicatur, *Non intres in judicium cum servis tuis*; an interdum *cum fidelibus tuis*?

Etiam an in die quo Brevia[1] contingunt evenire, utrum illo die in majori Missa collecta, *Deus indulgentiarum* dicatur? an *Inclina*, cum prima collecta sub una clausula?

Utrum in Dominicis diebus post Natale Domini ante Purificationem infra Septuagesimam, si festum trium lectionum evenerit, secunda collecta in majori Missa sit de eo, an de S. Maria?

Undated. **109. Allocution by an Abbot at end of Visitation in a Daughter Church.**

Having made the visitation, and having found things in order, the Visitor asks God's blessing for a continuance, and recommends himself to their prayers.

P. fol. 18. (Reg. Prem. f. 17 b.) Fratres dilectissimi, visitavimus ecclesiam istam auctoritate paterna. In qua quidem (benedictus Deus!) invenimus, inter caput et membra, et ipsa membra ad invicem, mutuam caritatem et pacem perfectam; quas, ad sui nominis laudem, conservet Altissimus in presenti, et augeat in futurum.

Et revera, fratres, quia de magnanimitate vestra indesinenter confidimus, rogamus cum effectu, ut nos vestris orationibus tam salubribus quam devotis habere dignemini recommendatos.

Undated. **110. Form of Address to be made after a Visitation.**

Matters all in order, but a few minor things observed worthy of correction; general exhortation to perseverance.

P. fol. 19. (Reg. Prem. f. 118 b.) A. fol. 42 b. Jam, fratres perdilecti, vobis constat, quod nos, auctoritate premissi patris sua generali, ac commissione speciali nobis (ut plenius audistis) sua integra potestate collata, visitavimus istam vestram ecclesiam, solicite et attente inquirentes, tam de spirituali quam etiam temporali, et tam de capite quam de membris.

[1] 'Brevia ad impetrandum orationes pro persona aliqua nuper defuncta in vicinia, vel alibi: puta, pro abbate, priore, vel canonico alicujus alius ecclesie conventualis; pro benefactore, patrono, vel simili.' (Peck's note.)

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Invenimus (gratias agimus Deo) utrumque statum sagaciter secundum temporis exigentiam et numerum fratrum, bene et laudabiliter dispositum et gubernatum; omnesque, tam caput quam membra, concordes caritati in vinculo pacis; et ipsa inter se membra invicem caritatem succrescentia.

Et quamvis[1] in ista, sicut et in aliis nostri Ordinis ecclesiis, quedam scrupula seu defecta reperimus, non tamen que nostra non extendunt corrigendi potestate aut Capitulo generali referenda; set, amore integro et fervore, quos penes vos habemus speciales, cum dilectione personarum et odio viciorum, sub arbitrio istius ecclesie abbatis, dimisimus reformanda.

Nunc igitur fratres, ut ait Apostolus ad discipulos, *liberati a peccatis, servi autem facti Deo, habete fructum vestrum in sanctificationem, finem vero vitam eternam.*[2] Ad quam vos omnes ducat, qui sine fine vivit et regnat. Amen.

Et quia, fratres, nobis non est thesaurus sive potestas hujus mundi circularis, unde vestram gratitudinem remunerare et recompensare valemus, vobis, quo ad nos attinet, nostre plenarie potestati commissum, absolutionis concedimus beneficium et stipendium spirituale promta voluntate; quatenus meliorati et confortati perveniatis ad patriam claritatis eterne. Fratres, dicatis *Confiteor.*

Section V. FORMS OF LETTERS, CITATIONS, &c.

111. Forms for the Commencement of Letters. Undated.

These forms are taken from the letters of Peter of Blois, archdeacon of Bath. A few examples only are here printed. [Cf. *Migne*, Patrol. Lat., *vol.* 207.]

Henrico Dei gracia, illustrissimo Anglorum regi, duci Normannie et Aquitanie et comiti Andegavensi, suus P. Bles? [Petrus A. fol. 60 b

[1] Form also given in A. fol. 42 b; but 'quoniam' in place of 'quamvis.'

[2] Rom. vi. 22.

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Blessensis] Bathonie archidiaconus, salutem in Eo per quem reges regnant. [Ep. 1, p. 1.]

Henricus etc., salutem et spiritum fortitudinis in adversis. [Ep. 2, p. 3.]

[Carissi]mo domino et amico suo P. etc. salutem et seipsum cognoscere. [Ep. 3, p. 7.]

[Carissi]mo socio et precordiali amico R. priori Cisterciensi, Petrus etc. salutem et continuos in Christo profectus. [Ep. 4, p. 11.]

Reverendo patri in Domino Ricardo, Dei gracia Cantuariensi archiepiscopo, tocius Anglie primati et Apostolicæ Sedis legato, Petrus etc. salutem [et] in melius expergisci. [Ep. 5, p. 13.]

Literas vestras licet plurimum invectivas cum omni equanimitate et gratia suscepi etc. [Ep. 6, p. 16.]

Magistro A. Petrus etc. salutem et continuam memoriam honestatis. [Ep. 7, p. 19.]

Vocavit te nobilis ecclesia Cenot [Carnotensis] de subdito in prelatum, de filio in parentem, de discipulo in magistrum etc. [Ep. 15, p. 51.]

Petrus etc. salutem et eterne salutis memoriam. [Ep. 17, p. 62.]

P. etc. salutem et si quid melius est salute. [Ep. 19, p. 69.]

P. etc. salutem et spiritum humiliorem. [Ep. 21, p. 75.]

P. etc. salutem in Auctore salutis. [Ep. 22, p. 77.]

P. etc. salutem et visceribus misericordie habundare. [Ep. 145, p. 433.]

P. etc. salutem et spiritum compassionis afflictis impendere. [Ep. 28, p. 96.]

P. etc. salutem et si quid preciosius est salute. [Ep. 32, p. 108.]

Illustri Anglie regi H. tercio R. Rotom. archiepiscopus salutem in Eo qui dat salutem regibus. [Ep. 33, p. 109.]

Regine Anglie Rothomagensis archiepiscopus et suffraganei sui salutem et que ad pacem sunt querere. [Ep. 154, p. 448.]

Ascelmo [Anselmo] in Christo dilecto Petrus etc. salutem in Eo cui servire regnare est. [Ep. 35, p. 113.]

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Karissime sorori sue Christiane, suus Petrus etc. salutem in Eo sine quo non est salus. [Ep. 36, p. 114.]

Karissimo patri suo J. Dei gracia Carnotensi episcopo, suus P. etc. salutem et promisse misericordie reminisci. [Ep. 158, p. 452.]

P. etc. salutem in vero salutari. [Ep. 43, p. 126, or Ep. 46, p. 133.]

Dilectissimo domino suo Roberto Dei gracia Romane Ecclesie presbitero cardinali et cancellario, suus P. etc. medicus domini Cantuariensis.

112. Letters of Indulgence, from Bishop Redman. **Undated**

Church has often granted indulgences for temporal gifts in God's honour, that of the saints, and for the sustenance of churches. Anxious to excite devotion towards Chapel of St. Alban in parish of N. in N. diocese, grants to those helping the said chapel, with money, &c., being truly contrite and having confessed their sins, forty days of indulgence; and to those who go to that chapel and before the statue recite a Pater, Ave, *and* Credo *forty days of indulgence for every devout step of their journey from their house to the said chapel, and as many for the return journey, and also forty days for each word of those prayers.*

Universis sancte matris Ecclesie filiis presentes literas visuris vel audituris, Ricardus etc. graciam, salutem, et benediccionem. Pia mater Ecclesia, de animarum salute avida, fidelium munera temporalia per remissiones et indulgencias in spiritualia, ad honorem Deo debitum, sanctorum famulatum, et sacris edibus impendenda mutare consuevit. Et quanto crebrius et devocius illuc confluxerit populus Christianus, assiduis Salvatoris graciam precibus implorando, tanto cicius suorum delictorum veniam et gloriam consequi meretur eternam. Nos igitur, cupientes fidelium devociones ad capellam sancti Albani prothomartiris Anglie infra parochiam N. talis diocesis cituatam, erectam, et fabricatam, summo excitare conamine, de Dei Omnipotentis misericordia, et beatissime Virginis Marie matris sue, ac beatorum apostolorum Petri et Pauli A. fol. 111 b.

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patronorum nostrorum, omniumque sanctorum meritis confidentes et precibus, omnibus et singulis subditis nostris et aliis quorum diocesani hanc nostram indulgenciam ratam habuerint pariter et acceptam, de peccatis suis vere contritis et confessis, qui ad reparacionem, defensionem, sive sustentacionem dicte capelle vel capellam ibidem servientis, sive qui ad ornamentum prefate capelle de bonis eis a Deo collatis legaverint, dederint, assignaverint vel procuraverint verbo vel opere, seu grata contulerint subsidia caritatis, sive alias quovismodo manus porrexerint adjutrices, necnon qui dictam capellam, peregrinacionis gracia vel devocionis, visitaverint, xl dies indulgencie de injunctis eis penitenciis, tociens quociens, misericorditer in Domino per presentes relaxamus. Datum etc.

Seu qui illuc devocionis merito, ad dictam confluerint capellam, et ibidem coram dicta ymagine N. oracionem Dominicam, salutacionem angelicam, et simbolum apostolorum devote dixerint, pro quolibet devoto passu sui itineris a propriis suis mansionibus usque ad dictam capellam, xl dies indulgencie, et tantam in redeundo. Ac pro quolibet verbo earundum oracionum, tociens quociens, xl dies indulgencie perpetuis temporibus misericorditer in Deo concedimus per presentes. In cujus rei testimonium, sigillum nostrum presentibus est appensum. Datum apud mon . . .

Undated. **113. Letter of Indulgence.**

Bishop Redman grants to all his subjects, truly contrite and having confessed their sins, who shall visit the parochial church of N., where N. is buried, and shall before the tomb recite for the benefit of her soul the Pater, Ave, *and* Credo, *an indulgence.*

A. fol. 111 b. Universis sancte matris Ecclesie filiis presentes literas visuris vel audituris, Ricardus, permissione Divina [etc.] salutem, graciam, et benedictionem. Gratum et Deo pium tociens impendere opinamur obsequium, quociens ad oracionis devocionem allectimus, indulgenciarum muneribus, mentes fidelium ad animarum salutem, qua delictorum venia facilius impetratur excitamus. Nos igitur

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de Dei Omnipotentis immensa misericordia, et beatissime Virginis Marie matris ejus, ac beatorum apostolorum Petri et Pauli patronorum nostrorum, simulque omnium sanctorum meritis et precibus confidentes, omnibus et singulis subditis nostris et aliis quibuscunque quorum diocesani hanc nostram indulgenciam ratam habuerint pariter et acceptam, de peccatis suis vere confessis et contritis, qui ad ecclesiam parochialem de N., ubi sepulta dinoscitur N., confluerint sive convenerint, et ante sepulcrum ejusdem, pro salute anime ejusdem, oracionem devote dixerint Dominicam cum salutacione angelica et simbolum apostolorum, [*Unfinished.*]

114. Letters of Acquittance. **Undated**

R. N., yeoman of London, sets free and acquits John N. and W. N., citizens of London, from all consequences of feuds, quarrels, and other claims he may have had against them from the beginning of the world till date of these presents.

Noverint universi per presentes, me R. N. de civitate London. yoman, remisisse, relaxasse, et omnino imperpetuum quietum clamasse Johanni N. et W. N. civibus Londoniensibus, omnimodas acciones personales, sectas, querelas, transgressiones, debita, debata et demandas que versus ipsos Johannem et Willelmum, seu eorum alterum, umquam habui, habeo, seu quovismodo habere potero, racione vel causa quacumque, a principio mundi usque in diem confeccionis presencium. In cujus rei testimonium, sigillum meum apposui. Datum x. die etc. A. fol. 109.

115. Citation to Visitation at a place other than the Monastery visited. **Undated.**

Bishop Redman, taking pity on the poverty of a certain house, and wishing to spare it expense, cites the abbot and the proctor of the community to appear before him elsewhere, there to be formally visited by him. They are to come furnished with the names and surnames of all the canons.

Ricardus etc. Et quia arduis negociis et pluribus causis multipliciter detenti, et presertim quod compatimur miserie et A. fol. 86 b.

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paupertatis vestri monasterii, ac parcere vestris sumptibus, nostra nos coarctat benevola voluntas, ita quod ad presens actum visitacionis nostre in vestro monasterio perficere nequimus: igitur per presentes vos peremptorie citamus, quatenus in vestra propria persona coram nobis aut nostris in hac parte commissariis compareatis, tali loco, die, et hora, una cum procuratore pro vestro conventu sub procuratorio in forma juris redacto, et cum nominibus et cognominibus omnium confratrum vestrorum, ibidem visitacionem nostram subituri, et in eadem visitacione recepturi et facturi quod ex jure requiritur, et nostris convenit Ordinis institutis, scientes pro certo quod super tradicione hujus nostri mandati, latori presencium fidem exhibemus indubiam.

Undated. **116. Introductory Form, either to a Citation to Visitation, or to Acts of a Chapter.**

A. fol. 120. Ricardus etc. Quociens illud a nobis petitur quod religioni et honestati convenire dinoscitur, animo nos decet libenti concedere et petencium desideriis congruum suffragium impertiri. Ea propter, dilecti in Domino filii, vestris justis postulacionibus clementer annuimus, et prefat . . . etc.

117. Passage from St. Bernard's Works.

Selected for quotation in some discourse to a community, to justify a change of monastery. The passage is from Chapter XVI. 'Transitus et mutatio monasterii quatenus probanda,' *in St. Bernard's book* 'De Præcepto et Dispensatione' (*cf. Migne, vol.* 182, *col.* 886 [*c*]).

A. fol. 54. Nemo [quippe], cum profitetur, spondet Regulam, sed determinate secundum Regulam sui quisque conversionem, suamque deinceps conversationem, sese dirigere pollicetur. Hec profecto hujus operis[1] omnibus ferme monachis communis professio est. Et licet in diversis monasteriis, diversis et observanciis, Deo

[1] So in MS.; Migne has *temporis*.

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serviatur; quamdiu tamen sui quisque loci bonos usus solicite servat, haud dubium quin secundum Regulam vivat, quoniam quidem boni usus a Regula non discordant. Quisquis itaque [tenet quod] teneri invenerit bonum, ubi profitetur, profecto vivit sicut promittit: quia non aliud procul dubio quisque promittit, quam quod illorum [?eorum] habere pia vita videtur, cum quibus deinceps vivere disponit et eligit.

118. Citation to a Canon. **Undated.**

He is to appear and answer charges against him, and to undergo the correction that shall be thought suitable for the welfare of his soul, in the interests of justice and good order.

Ricardus etc. dilecto in Christo filio J. N. canonico de N., salutem et nostris parere mandatis. Auctoritate qua fungimur premissa, tibi, in virtute salutaris obediencie firmiter et districte precipiendo, mandamus et citamus quatenus coram nobis personaliter compareas, in monasterio de N., primo die mensis Julii proxime futuro post datum presencium, certis de causis meram anime tue correccionem sive salutem concernentibus, ulteriusque ibidem auditurus, facturus, et recepturus, quod ordo et justicia suadebunt, necnon ad respondendum objectis ibidem contra te proponendis, et eciam subeundum hiis, que juris forma et ordo in se exigunt et requirunt. Et hoc non omittas sub pena contemptus. Datum etc. A. fol. 85.

119. Citation issued to a Canon. **Undated**

He had failed to appear after a previous summons. His abbot is directed to excommunicate him, as also those consorting with him. He is ordered to appear before bishop Redman at N. on 4 July next, to undergo punishment for contumacy. If he cannot be found, this citation to be affixed to the doors of the said monastery, that all may know that his company is to be avoided.

Ricardus, etc. Cum nos rite et legittime quendam fratrem N. monasterii de N., ob meram anime sue correccionem sub pena A. fol. 85.

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excommunicacionis majoris citatum, et diucius exspectatum et non comparentem, ipsum N. preconizatum, expectatum, et nullo modo comparentem, propter suam manifestam contumaciam in non veniendo coram nobis, excommunicamus, et excommunicatum in hiis declaramus. Vobis igitur, domine abbas, in virtute salutaris obediencie firmiter injungendo mandamus, quatenus prefatum N. in domo capitulari monasterii N. excommunicetis et excommunicatum denuncietis, seu se[1] licite excommunicari faciatis, quia crescente ejus contumacia crescere debet et pena; citantes insuper eundem N. quod compareat coram nobis in domo capitulari monasterii N. iiii. die mensis Julii proxime futuro post datum presencium, ad dicendum causam sive causas quare excommunicari non debet, cum omnibus secum communicantibus, condignam eciam penitenciam propter suam contumaciam hujusmodi humiliter subiturus, necnon super hiis et aliis quibus contra ipsum ad correccionem anime sue monere intendimus responsurus, ulteriusque facturus et recepturus quod jus nostre Religionis in hac parte dictabit. Et si quovismodo capi non potuerit, nostras presentes literas in valvis dicti monasterii de N. infigi et perpendi faciatis, ut consorcium ejus a cunctis abhorretur fidelibus. Et quid feceritis in premissis, nos dictis die et loco reddatis, ut convenit, cerciores. Datum in monasterio nostro etc.

Undated.

120. Form of announcing an approaching Visitation.

A. fol. 76 b.

Ricardus etc. salutem et longevos ducere dies cum salute. Cum etenim ex paternali nostro incumbenti officio nobis fontili precepto singulariter injuncto tenemur aut singula nostri Ordinis monasteria de triennio in triennium circuire, sive alias, arduis negociis prepediti, ad alia loca honesta prout nobis melius convenit convocare et citare, et quicquid enorme inveniri contigerit in eisdem, prout singulorum tam prelatorum quam subditorum demerita exegerint, reformare, ne minima vicia per longiora temporis spacia in majora, immo verius in maxima, excrescerent et irrumperent

[1] So in MS.; read *eum*.

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enormia; memores perfecte existentes, quia Heli, filiorum crimen debite corrigendum diucius differens, simul ulcione perierunt Divina. Igitur vobis per presentes significamus etc.

121. Grant by Thomas, Abbot of Tupholme, to R. B., Canon. **Undated; after 1491.**

For his good behaviour grants him cure and government of parochial church of Rasen, with its fruits, tenths, and other emoluments and offerings, in the same way as the secular curate lately enjoyed them, for the term of his natural life, on condition of his meeting all expenses and executing all repairs; so long as he lives uprightly, and conforms to the regular discipline of the Order.

Thomas,[1] Dei paciencia, abbas monasterii de N. dilecto nobis in Christo fratri nostro R. B. canonico et professo ejusdem ecclesie nostre prefate, salutem et paternalem amplecti favorem. Tua laudabilis conversacio vite et morum honestas nos multipliciter inducunt, ut te, majoribus pre ceteris prosequamur favoribus, quatenus, consensu pariter et licencia reverendissimi in Christo patris et Domini Domini Ricardi etc. ad hoc concurrente, tibi damus et concedimus custodiam et regimen ecclesie parochialis nostre de Rasyn[2]; ut predicte ecclesie cure debite deservies, sicuti conscienciam tuam et nostram in hac parte coram Deo exonerare volueris. Damus insuper et concedimus tibi omnimodos fructus decimarum, feni et messis, cum ceteris proventibus tam agnorum quam vitulorum, lanam et linum, omnesque oblaciones, et cetera omnia ejusdem ecclesie, ex consuetudine quovismodo pertinentia, sive spectancia, in omnibus, prout secularis curatus nuper ibidem habuit et tenuit, ad naturalem vite tue terminum; ita tamen quod et tu omnes ordinarias et extraordinarias expensas omnino subeas, reparaciones quascunque dicte vicarie necessarias, propriis tuis sumptibus facias, A. fol. 89.

[1] The 'Thomas' here named was either Thomas Sotby, who was abbot in 1491, or his successor, Thomas Gryme.

[2] This must have been Middle Rasen, the tithes of which were appropriated to the abbey of Tupholme.

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quousque prefatam ecclesiam, prout superius infertur, retinueris. Proviso semper quod te in habitu tuo honeste conserves, laudabilique vita et bona fama, ac te subjicias regulari Ordinis discipline. In cujus rei testimonium, sigillum etc.

Undated. **122. Dispensation from defect of Age.**

Bishop Redman possessing delegated power to bind and loose, N.'s praiseworthy conversation and life induce him to dispense him, so that when he attains his twentieth year he may be ordained priest, notwithstanding decrees and statutes of the Order to the contrary.

A. fol. 188 b. Ricardus etc. Cum ex fontili potestate reverendissimi in Christo patris Premonstratensis [super] subditos nostri Ordinis, ligandi atque solvendi super minori etate, quatenus de virtute ascendant in virtutem, nobis committitur potestas, nostro universali Ordini privilegio super hujusmodi concesso: idcirco tua laudabilis conversacio, vita et morum honestas, cum preeminenti scientia, nos inducunt ut tibi reddamus ad graciam liberalem, ut quandccunque vicesimum annum attingas, ad honorem dignitatis sacerdociique gradum promoveri valeas, licenciam et facultatem quantum in nobis est, et ad nos attinet, tuis professionibus ac statutis constitucionibus regularibus ejusdem nostri Ordinis, ac aliis quibuscumque in contrarium editis minime obstantibus, auctoritate privilegiorum nostrorum ut prefertur, damus et concedimus per presentes. Datum etc.

Undated. **123. Letters Dimissorial.**

Richard, bishop of St. Asaph, permits N., born in his diocese, to receive any orders from another bishop, if he shows a sufficient title and is found fit and able in knowledge, age, and conversation.

A. fol. 109. Ricardus, permissione etc., dilecto nobis in Christo N. salutem, graciam et benediccionem. Ut a quocunque episcopo catholico graciam Sedis Apostolice et execucionem sui officii optinente, tibi-

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que sacras manus imponere cupiente, ad omnes ordines quos nondum es assequutus, tam majores quam minores, licite valeas promoveri: eo non obstante quod in dicta nostra diocesi Assavense oriundus existes; dum tamen ordinatori tuo titulum exhibueris sufficientem, inventusque fueris habilis et ydoneus sciencia, natalibus, moribus, et etate, aut aliud canonicum non obeistat, hujusmodi episcopo conferendi et tibi recipiendi ordines supradictos, liberam in Domino concedimus facultatem. Datum sub sigillo etc.

124. Form of Grant of House, Land, and Corrody. **Undated.**

Know all by these presents, that we, abbot of N. and convent, have granted to N. our tenement with garden, with free ingress and egress, for two years, at a yearly rent of 6*s.* 8*d. Further we grant her our alms of old custom, as widow's dower,* 1*d. a week, two white loaves, and two flasks of convent beer, for the term of her natural life.*

Noverint universi per presentes nos N. abbatem monasterii beate Marie de N., Ordinis [Premonstratensis], Lincolniensis diocesis, et ejusdem loci conventum, unanimi consensu et assensu tocius capituli nostri, con[ces]sisse, locasse, ad firmam posuisse, et hoc presenti scripto confirmasse J. N., tenementum nostrum, prope talem locum, cum gardino sive orto eidem annexo, cum liberis ingressu et egressu, reddendo nobis et successoribus nostris annuatim vi s. viii d. usualis monete Anglie, ad festum, sive ad duos anni terminos, videlicet etc. Ulteriusque eidem N. damus et concedimus elimosinam nostro in monasterio antiquitus consuetam, videlicet, dotem viduitatis i d. Dicta J. N., singulis septimanis, duos albos panes et duas lagenas cervicie conventualis annuatim percipiet, ac sine murmure habebit; ad que quidem premissa obligamus nos et successores nostros, ad terminum naturalis vite ejusdem, per presentes. In cujus rei etc. A fol. 109.

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Circa 1471–1493

125. Commission for Right of Patronage.

Bishop Redman grants N.N. the next presentation to rectory of parish church of N., and constitutes them true patrons of the rectory at its vacancy, for the next turn only; they to present a fit person; reserving all rights to himself and successors.

A. fol. 103 b.

Pateat universis per presentes quod nos Ricardus, permissione divina, Assavensis [episcopus], concessimus dilectis nobis in Christo N. N. proximam vacacionem rectorie ecclesie parochialis de N.; eosque veros patronos ejusdem rectorie, sive per resignacionem, permutacionem, vel mortem vacare contigerit, nostra ordinaria auctoritate constituimus, hac proxima vice tantum; ita quod, cum vacaverit, nobis ydoneam personam presentent; salvis nobis et successoribus nostris, Assavensibus episcopis, hiis que de jure et consuetudine inde debentur. Datum etc.

Before 1495–6.

126. Form of Commission to exercise Right of Patronage.

Bishop Redman, trusting to zeal and discretion of N., grants them, for this turn, right to present to the perpetual rectory of the parochial church of N., in his diocese, on its next vacancy.

A. fol. 110 b.

Ricardus, permissione Divina Assavensis episcopus, dilectis nobis in Christo N., nostre Assavensis diocesis, salutem, graciam et benediccionem. De vestris fidelitate, matura discrecione, et circumspeccionis industria, ac zelo, quem ad salutem animarum habere dinoscimini, plenam in Domino fiduciam gerentes, ad presentandum nobis, aut sufficienter potestatem a nobis in ea parte habenti, personam ydoneam ad rectoriam perpetuam ecclesie parochialis N., dicte nostre diocesis, cujus collacio et jus patronatus ad nos pleno jure pertinere dinoscuntur, unica tantum vice, qua ipsam rectoriam post datum presencium, morte, resignacione, dimissione, permutacione, cessione, vel alio modo canonico quocunque, primo seu proximo vacare contigerit, vobis committimus conjunctim et divisim, vices nostras, et jus patronatus quod in dicta rectoria perpetua

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cum suis juribus et pertinenciis universis, quatenus ad illius proxime vacacionis vicem tantummodo attinet, liberaliter conferimus et donamus; vosque veros ipsius rectorie perpetue illa vice patronos, ita [ut] fideliter unus vestrum, altero legittime impedito vel absente, aut jus patronatus hujusmodi in se assumere, seu infra terminum a jure statutum presentare recusante aut necligente, id peragere et per se expedire valeat, facimus, ordinamus, et constituimus per presentes. In cujus rei testimonium, sigillum nostrum presentibus apponi fecimus. Datum etc.

127. Form of Licence to Receive Stipends for a period of three years. Undated.

Leave granted by Richard, bishop of St. Asaph's, to receive for three years trentals, chantry fees, and other sacerdotal dues of Lavenden, as a reward for uprightness of life. And if presented to a benefice in the interim, leave granted to enjoy its rights, fruits and emoluments, but not to be absolved from his obedience and subjection to religious superiors; he is to live as a religious, wearing his habit.

Ricardus etc., salutem etc. Vite ac morum honestas, in quibus A. fol. 80. apud nos tui proprii prelati ac fratrum tuorum ceterorumque nostri Ordinis zelatorum commendaris testimonio, nos specialius inducunt ut te majoribus prosequamur favoribus, quatenus aliquid servicium annuale, trentalia, aut cantariam, vel alia quecunque officia ecclesiastica seu servicia sacerdotalia impetrare et recipere possis; et in eisdem ministrare in locis debitis et honestis, a quibuscunque personis tibi collatis sive conferendis, licenciam nostram et plenissimam tibi concedimus facultatem, ad terminum trium annorum proxime sequencium post datum presencium, pleno robore valituris et duraturis. Quod si interim ad aliquod beneficium ecclesiasticum te presentari contigerit, illud cum suis juribus et pertinentibus universis recipere et occupare, verum eciam curam animarum hujusmodi gerere et exercere libere et licite valeas, auctoritate privilegiorum nostro Ordini plenissime in premissis indultorum tibi per patris potestatem damus et concedimus; a nostris ulterius obe-

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diencia sive jurisdiccione regulari nequaquam te absolventes; et ut religiose te conserves in habitu tuo [precipientes]. Datum etc.

Undated.

128. Confirmation of Grant of a Chapel to a certain Canon for the term of his Natural Life [ratified and approved by Bishop Redman].

fol. 85 b.

Ricardus etc. Tua laudabilis etc.; hinc est quod, auctoritate dicti reverendissimi patris Premonstratensis quam plenarie fungimur in hac parte, ministratum,[1] custodiam, et gubernacionem capelle de N., cum omnibus fructibus, redditibus, emolumentis, et aliis pertinenciis suis omnibus, tibi, ut testamur sub sigillo communi tui monasterii, in presencia nostra datam et concessam, ad terminum vite tue ratificamus, approbamus, et per presentes confirmamus omnibus nostri Ordinis &c.

Undated (between 1480 and 1508).

129. Bishop Redman to Thomas, Archbishop of York.

Informs him that W. C., canon of N., has been elected abbot of N., in room of J. N., who voluntarily resigned, and has been confirmed in his office by the writer. Begs that the abbot elect may receive the proper ecclesiastical blessing at the archbishop's hands.

A. fol. 89.

Reverendissimo in Christo patri et Domino Domino Thome, Dei gracia, Eboracensi archiepiscopo, Anglie primato et Apostolice Sedis legato, Ricardus, ejusdem paciencia etc., salutem, reverenciam et honorem. Fratrem W. C., canonicum monasterii etc. N. in abbatem dicte ecclesie de N., per cessionem voluntariam domini J. N. nuper abbatis ejusdem, rite et canonice secundum nostri Ordinis privilegia et statuta electum, et per nos confirmatum, vestre paternitati reverendissime duximus presentandum, supplicantes humiliter et devote quatenus idem J. N.[2] electus et con-

[1] So in the MS.; read *ministrationem*.

[2] 'W. C.' is probably William Clyntes of St. Agatha's. 'Archbishop Thomas' would either be Thomas Rotherham, who was archbishop from 1480 to 1498, or Thomas Savage, who succeeded him. The second J. N. should be W. C.

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firmatus ad vos venerit cum presentibus, sibi munus vestre benediccionis graciose dignemini impertiri. Et vestram incolumitatem conservet Altissimus ad ecclesie sue regimen et animarum salutem. In cujus rei testimonium, sigillum nostrum una cum sigillo etc.

130. Grant of Faculties to an Abbot. **Undated.**

Considering the frailty of youth, especially of those renouncing the world, who need correction, power is granted to abbot N. of binding and loosing, and the grantor's authority and plenary power.—[*A fragment.*]

Ulteriusque mente pertractantes quod in plerisque juvenibus contingit, et precipue seculum renunciantibus, fragilitatem sepius locum usurpare; que, nisi paternalis potestatis freno esset assidue exstirpata, forcius excresceret in ruinam, perniciosumque exemplum: quocirca vobis, domine abbas, predictos vestros circa subditos in omnibus que nostre Religionis sunt, seu pertinere dinoscuntur, tam ligandi quam solvendi, et cetera omnia que nostro incumbunt officio, auctoritatem et plenariam nostram potestatem vobis damus et concedimus per presentes. fol. 102.

131. Letter as to Excommunication of Abbots. **Undated (? 1316).**

Letter from A. to B. (unknown) suggesting that abbot of Langdon's action in passing sentence of excommunication against abbots of Sulby, Alnwick, and two more, is due to hope of gain. One of the Order, and raised to some dignity, promised a small sum of money as a gift for his help, &c. Though the principal debt is fully discharged, he is seeking how to come by the promised gift. Would he had asked for the like sentence on the Northern abbots who have not yet paid. Now he has obtained nothing, &c.

Domine, ad verum dicendum, ego credo quod ista sententia de qua locuti sumus per dominum de Langedon fuit procurata, et erat causa motiva ejus talis, ut estimo. P. fol. 63. (Reg. Prem. f. 38.)

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Ordinis nostri professor, et in dignitate qualitercunque constitutus, promisit ei modicam summam pecunie ex curialitate, pro labore suo, et etiam ut in futurum esset amicus Ordinis specialis.

Et modo, licet debitum principale plenarie est solutum, querit nimirum viam per quam ad illam curialitatem sibi, ut premittitur, promissam posset devenire, sciens non esset impossibile aliquem inter falsos fratres, ex post facto, hostium clausum invenire. Set in isto casu non esset necesse talia timere, si in hac parte manum adjutricem ex toto corde vellet opponere. Et utinam impetrasset istam sententiam super borealis circarie abbates, qui nondum satisfecerunt: sic enim melius fuisset quam nobis. Nam tunc accrevisset ei lucrum, et de ejus lucro nobis gaudium. Modo autem nihil est adeptus. Et gaudium, tam meum quam ceterorum amicorum suorum in partibus nostris commorantium, est in immensum pudorem et dolorem transmutatum. Set de hiis omnibus eveniat mutatio dextre Excelsi, quando placuerit nostro Salvatori.

Undated. **132. Dispensation from Defect of Birth.**

Bishop Redman, possessing delegated power of binding and loosing, and (since a son should not bear the sins of his father) his life, conversation, and knowledge being commendable, frees N. from all preceding crimes and offences he may have hitherto committed, and also from defect of birth, so that he may have active and passive voice and be capable of receiving honours, all laws and statutes notwithstanding; and imposes perpetual silence on all gainsayers.

A. fol. 108 b. Ricardus, permissione Divina &c., salutem in Eo per quem sit remissio peccatorum. Cum ex fontili potestate reverendissimi in Christo patris Premonstratensis abbatis prelibati, abbates et subditos nostri Ordinis in partibus supradictis ligandi atque solvendi nobis committitur potestas; et cum legitur quod filius non portabit iniquitatem patris, quia et tua laudabilis conversacio, sciencia, et morum honestas, nos inducunt ut tibi reddamus ad graciam

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liberalem, ab omnibus retroactis, ante diem confeccionis presencium, criminibus, aliis offensionibusque, sceleribus quibuscumque a te, vel per te, corporaliter aut mentaliter perpetratis, viis ac modis quibuscunque, que anime tue, statui corporis tui, per ordinem nostrum aut juris exigenciam, et presertim super defectu natalium tibi invento, tam foro anime tue quam judiciali, decernimus te absolutum, per tenorem presencium, atque dimittimus: teque ut eligere valeas et eligi, ac ad omnes honores et nostri Ordinis actus legittimos restituimus, atque habilitamus, literas nostras per presentes. Omnibus nostri Ordinis professis sive profitendis, cujuscunque status vel condicionis existentibus, hiis nostris concessionibus et dispensacionibus in contrarium obloqui aut articulari volentibus, cum ad eorum noticiam pervenerint perpetuum imponimus silencium, ac in omnes et singulos hujusmodi contradictores sentenciam excommunicacionis majoris nunc prout ex tunc et tunc prout ex nunc, ferimus in hiis scriptis. Datum etc.

133. Form of Absolution. **Undated. Circa 1479.**

Absolution by bishop Redman of John, abbot of Coverham, from all crimes committed up to the date thereof, and restores him to his office, and closes the mouths of all opponents of the Order.

Ricardus, permissione Divina, etc. Dilecto nobis in Christo confratri Johanni abbati de Coverham, salutem in Eo qui est omnium criminum verus indultor. Ab omnibus criminibus et excessibus retroactis, ante diem confeccionis presencium, aliis offensionibus aut sceleribus quibuscunque, a vobis vel per vos qualitercunque commissis, in detrimentum vestri status aut bone fame, seu in prejudicium vestre abbacialis dignitatis, tam in foro consciencie quam judiciali, quantum in nobis est dimittimus, et auctoritate prefati patris, tenore presencium, vos discernimus absolutum.[1] Et ad omnem effectum et honores vestri officii et nostri A. fol. 58.

[1] So in MS.; read *absolutos*.

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Ordinis actus legittimos restituimus et habilitamus, literas per presentes; contradictoribus nostri Ordinis silencium perpetuum imponendo. Datum sub sigillo nostro etc.

Undated (? 1488)

134. Form appointing N. a Letter-carrier and Messenger.

Recommending him to the care of those who shall receive this notice. Suggests a union of prayers for the dead.

A. fol. 7.

Pateat universis per presentes nos R. N.,[1] Dei paciencia, abbatem monasterii beate Marie de B.,[2] una cum consensu omnium confratrum nostrorum, ordinasse, deputasse, et per presentes constituisse, dilectum nobis in Christo J. N. verum et fidelem bajulum et nuncium nostrum generalem et specialem, ad brevia nostra universis et singulis religiosorum monasteriis deliberanda et asportanda. Quare universitatem [vestram] requirimus et devote rogamus, quatenus cum idem N. apud vos cum presentibus pervenerit, eundem benigne et graciose recipiatis, debitum religiosorum favorem inde eidem exhibentes, sicuti casu consimili vestris tenemur in hac parte conferre, ad quod quidem letum semper habebimus animum, considerantes quod *sancta est et salubris cogitacio pro defunctis exorare, ut a peccatis solvantur.*[3] Idcirco nostra vestris damus, pro nostris vestra rogamus etc. Datum etc.

Section VI. MISCELLANEOUS LETTERS AND DOCUMENTS.

Undated.

135. Names of English Houses of the Order of Prémontré

P. fol. 10. (Reg. Prem. fol. 1 b and 18.)

Memorandum, quod per triginta provincias et terras nostri Ordinis loca dispersim posita sunt, numero CCCXXII; quorum XXXI. in provincia Anglie consistunt, prout inferius patebit.

[1] Possibly Robert Nash. [2] Possibly Begham, of which R. Nash was abbot. [3] 2 Mach. xii. 46.

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Neuhous, Linc. dioc. Filia de Liskes. Prima ecclesia nostri Ordinis in Anglia.

Welforde, que et Sulby [vocatur], ejusdem diocesis. Filia de Neuhous.

Welbek, Ebor. dioc. Filia de Neuhous.

Crokeston, ejusdem dioc.[1] Filia de Neuhous.

Barlynges, ejusdem dioc.[1] Filia de Neuhous.

Tupholme, ejusdem dioc.[1] Filia de Neuhous.

Lavendon, ejusdem dioc.[1] Filia de Welforde.

Beuchefe, Cestrien. dioc. Filia de Welbek.

Neubo, Linc. dioc. Filia de Neuhous.

Parcus Stanley, que et Dala [vocatur], Cestrien. dioc.[2] Filia de Neuhous.

Haghneby, Linc. dioc. Filia de Welbek.

Hales [Owen], Wygorn. dioc. Filia de Welbek.

Leyston, Norwyc. dioc. Filia de Welbek.

Langley, ejusdem dioc. Filia de Alnewyk.

(West) Dyerham,[3] ejusdem dioc. Filia de Welbek.

Wenling, ejusdem dioc. Filia de Langley.

Meldon (que et Bylegh vocatur). Filia olim de Neuhous, modo de Durforde, Lond. dioc.

Langdon, Cant. dioc. Filia de Leyston.

S. Radegundis (que et Bradsole vocatur), ejusdem dioc. Filia Premonstrat.

Tichfield, Cicest. dioc.[4] Filia de Welbek. l. 10 b.

Durford, ejusdem dioc. Filia de Welbek.

Begham, ejusdem dioc. Filia Premonstrati.

Torr, Exon. dioc. Filia de Welbek.

Pallum, Wygorn. dioc.[5] Filia de Welbek.[6]

Eleston, ejusdem dioc.[7] Filia de S. Agatha.

[1] These four houses were in the diocese of Lincoln.
[2] Rectius Lich. et Covent. dioc.
[3] This is West Dereham.
[4] Rectius Winton. dioc.
[5] Rectius Menev. dioc.
[6] Filia, ni fallor, non de Welbek, sed de Hales.
[7] Rectius Ebor. dioc.

(Notes 2 and 4–7 are Peck's.)

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Vallis Magdalene, que et Schappe [vocatur], Carliol. dioc. Filia de Cokersande.

Alnewyk, Dunelm. dioc. Filia de Neuhous.

S. Agatha, prope Castrum Richmund. Ebor. dioc. Filia de Neuhous.

Blanchland, Dunelm. dioc. Filia de Neuhous.

Cokersand, Ebor. dioc. Filia de Croxton.

Coverham, Ebor. dioc. Filia de Neuhous.

1304. **136. Memorandum as to the state of the Church of Alnwick on St. Martin's Day, 1304, both in grain, provisions and animals of all kinds, and liabilities and assets.**

De frumento in garbis per estimacionem per omnia loca, ccxiii. quarteria. De siligine lxii. quarteria. De ordeo per omnia loca ccliii. quarteria. De avena cccciiii^{xx}iiii. quarteria. De carnibus, domus fuit provisa de quinque lastis MM. et dimidium. De caseo iiii^{xx} petre. De sale iii. celeria. De bobus per omnia loca cxvii. De tauris iii. De vaccis liii. De boviculis duorum annorum ix. De juvencis ejusdem etatis xxi. De boviculis unius anni xvi. De juvencis ejusdem etatis xx. De vitulis presentis anni xxviii. Summa ccxlvii.

De juvencis portantibus xiii. De pullanis iii. annorum iiii. De pultris ejusdem etatis viii. De pullanis ii. annorum xi. De pultris ejusdem etatis vii. De pullanis et pultris presentis anni xx. Summa iiii^{xx} ix.[1]

De equis in stabulo abbatis iiii. De equis in stabulo obediencialium vi. De affris per omnia loca xxviii. De matricibus per omnia loca MV^{xx} et vii. De multonibus per omnia loca viii^{c} xliiii. De hogastris viii^{c} xvii. Summa duo M^{l} vii^{c} xlviii.[2]

De apris iii. De suibus xv. De porcis duorum annorum xii. De porcis unius anni xxviii. De porcellis xxvi. Summa iiii^{xx} iiii.

[1] So in MS.; read iii^{xx} iii.

[2] The sum should be 2,806.

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Hec sunt debita que debebantur eidem ecclesie dictis die et anno ut supra: De parochia de Alnham xviii li. v s. ii d. ad recipiendum ad festum Assencionis Domini et ad festum Assumpcionis beate Marie anno gracie MCCCV. De domino Willelmo tinctore liiii s. iiii d. De parochia de Chartone cxi li. vii s. viii d. De Fentone viii li. De J. Elwike c s. De Chenelinham xv li. Summa clx li. vii s. ii d.

Hec sunt debita que dicta ecclesia debuit dictis die et anno ut supra, Waltero de Tughall xl s., Ricardo de [*ends here abruptly*].

137. Letter from Abbot of Barlings to Abbot of Dale. 30 Sept. † 1316.

Begging him to attend a meeting to concert measures lest possibly they might be left in the lurch in a meeting of abbots at Welbeck for the purpose of securing certain immunities.

Much harm may come to the correspondents, if they and abbot of Newhouse do not attend a meeting to be held on evening of 4th October at Welbeck, when the abbot there may extract a promise in writing from his adherents to assist him in obtaining some new privilege; and if they should aid him in the future by their help and favour.

Eandem quam sibi gratiam et salutem.

P. fol. 65. (Reg. Prem. f. 48 b.)

Pater precarissime: Diem quartum mensis Octobris jam instantis, cum ipsius dependensiis et annexis; ad nostram memoriam cum deliberatione provida reducentes, perpendimus evidenter quam plura incommoda et gravamina, tam nobis et vobis et toti nostro Ordini, posse verisimiliter provenire, si vos et nos, atque abbas de Neuhous, a monasterio de Welbek, nostram personalem presentiam, ipso quarto die predicto, tepide subtrahamus; timemus enim, quod vobis et nobis absentibus, abbas de Welbek, alios abbates ibidem comparentes, ad sui coherentiam minus utilem, alliciet blanditiis atque minis; et ab ipsis, vel sacramentum vel per scripta, securitatem capiet, quod, ad aliquod privilegium novum, ad sui singularem opinionem forsitan impetrandum consentient et contribuent in

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futurum; atque [per] ipsorum consilium et favorem quedam statuta forsan ibidem statuet dicto die, que, tam vobis quam nobis et aliis nobis coherentibus atque Ordini, prejudicium maximum generabunt; atque vos et nos solummodo cum sumptibus et expensis novi privilegii jam (ut dicitur) impetrati, oneratos totaliter derelinquent; quod valde et nimis grave tam vobis quam nobis erit, si tantum constiterit quantum credimus id constare.

Quocirca cordialiter vos requirimus et rogamus, quatenus,
fol. 65 b. omni excusatione cessante, ob nostri Ordinis utilitatem || et honorem, ac vestri et nostri status salvationem, apud Welbek, predicto quarto die Octobris, hora capitulari consueta vel ante, omnino dignemini vestram personalem presentiam exhibere, ne, per vestram absentiam, pater noster de Neuhous, aut nos, vel noster Ordo, dispendium ali quod patiamur.

Et quid facere decernitis in premissis, nobis per cedulam latori presentium liberandam, certificare dignemini celeriter sine mora. Scientes pro certo, quod si ibi, dicto die, volueritis personaliter interesse, tam predictus pater noster de Neuhous quam nos ibidem personaliter accedemus. Si vero ad presens vestram personalem presentiam (quod absit) tepide subtrahatis, et nos subtrahi necessario similiter oportebit; eoque, absque vestra presentia, abbatem de Welbek, ad ea que utilitati et honestati nostri Ordinis convenerint, non credimus posse aliqualiter inclinari.

Ceterum scire dignemini, quod misimus patri nostro abbati de Neuhous nostrum avisamentum in materia supradicta; et certe ipse pater noster, adveniet dicto [die] si vos volueritis advenire.

Ad presens non plura. Set Filius Virginis vos conservet feliciter in longevam, ad felix regimen gregis vestri. Scriptum apud Barlynges, in festo S. Jeronimi presbyteri, cum maxima festinantia valde sero, per vestrum confratrem,

Abbatem de Barlyngs.

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38. Letter of Appeal against Excommunication.

After 1316.

Undated letter from Thomas Edenham, canon of Barlings, to abbot of Lavenden, not to publish sentence of excommunication against abbots of Sulby and Alnwick, for arrears of moneys, collected but not paid in, &c. Should he pronounce sentence, appeal will be made to abbot of Prémontré and general Chapter.

Hears he has orders from abbot of Prémontrè to excommunicate four abbots for not paying in moneys collected, being their shares allotted by abbot of Newhouse in 1316. *Begs him, for preservation of peace recently made, to consult abbot of Langdon; for all paid their shares before or after general Chapter: hence his sentence would be void. The writer received the money. Enters into details, and promises to render an account at next general Chapter.*

Venerabili in Christo patri et domino, Dei patientia, abbati de Lavendon, suus ad vota frater Thomas de Edenaham, canonicus de Barlyngs, salutem in omnium Salvatore. P. fol. 61. (Reg. Prem. f. 32 b.)

Quia per literas vestras dudum intellexi, vos a domino Premonstratensi in mandatis accepisse sententiam excommunicationis in abbates de Sol[by], de A[lnewyc], de T., et de C. fulminandi; pro eo, quod portiones eis per dominum de Neuhous, anno Domini MCCCXVI. pro arreragiis collectarum impositis, solvere minime curaverunt; ne aliquid ex abrupto in hac parte esset factum, per quod pacis reformatio inter dominum Premonstrati et abbates Anglie, jam de novo ratificata, posset minui vel annullari, attentius deprecor,

ut cum venerabili patri et domino meo, domino abbate de Langedon, super hujus[modi] negotio, antequam executionem ulterius faciatis, deliberationem habere curetis; quia sine dubio certus sum domini Premonstratensis clementiam per suggestionem unius in hac parte fore circumventam; quia, si rei veritatem scivisset, nusquam mandatum hujus[modi] ex ejus conscientia emanasset.

Nam rei veritas est quod quidam, dictorum abbatum portiones, eis, ut premittitur, impositas, michi ante Capitulum generale

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solverant, et quidam post; omnes vero et singuli, ante festum Purificationis B. Marie; et sic ante confectionem literarum domini Premonstrati, prout videtis. Unde illa sententia, quamvis per vos in eis sit executa, neminem illorum ligat. Nam ego ipse fateor
fol. 61 b. ipsos in hac parte immunes, et me dictas portiones, || ex mandato domini de Neuhous, plenarie recepisse;

et qualiter vel ubi expendentur, sive ad quem proficuum vel effectum devenerunt, in presentia cujuscunque judicis, etiam coram domino Premonstratensi in proximo Capitulo generali (si necessitas hoc exigerit) rationem reddere velle.

Et, domine, ut sciatis quam modicam causam vel nullam habet dominus Premonstratensis, rei veritate excussa, pecuniam qualemcunque ab abbatibus prenotatis exigendum[1]; ecce summam, in qua ei tenebamur, et pecuniam sibi solutam, ex clausula immediate subsequente liquide colligere potestis.

Bene nostis, quod, in pacis reformatione, pro omnibus arreragiis in quibus ecclesie Anglicane domino Premonstratensi et Capitulo generali tenebantur, centum libras[2] per procuratores nostros promittebantur.

Et de illis centum libris erant, anno predicto, in Capitulo generali lxvi l. xiii s. iiii d. solute.

Et dominus de Langedon se et ecclesiam suam ad residuum, pro loco et tempore, solvendum obligavit; viz. l. marcas, que a retro erant de centum libris, ut premittitur. Set de illis l. marcis jam est satisfactum prout didici, tam per literas solventium, quam per acquietancias eis ab eo factas.

Nam xv l. et xiiij s. recepit immediate postquam reversus est de Capitulo. Et sic in toto recepit iiii^{xx} l. xlvii s. iiii d.

Et de residuo, scilicet, xvii l. xiii s. iiii d. satisfecerunt ei domini de B. et C. Et sic plenarie sunt solute. Et, per consequens, sententia excommunicationis per vos, ut intellexi, executa, minus juste est lata.

Et licet in hac parte neminem ligat, cum potius sit facti quam

[1] So in Peck's transcript; read *exigendi*. [2] So in Peck's transcript: read *libr*

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juris ex habundanti ego frater Th. de Edenaham, canonicus de Barlyngs, procurator dictorum abbatum, de ipsorum dominorum meorum mandato, quam cito potui, infra x. dies a tempore quo predictum gravamen, sive predicta gravamina, ad ip || sorum fol. 62. dominorum meorum notitiam pervenerunt, mihique mandare et committere potuerunt ut appellarem; coram notario publico, omni solempnitate qua decuit, provocavi et appellavi, et adhuc in scriptis provoco et appello; non tamen ad aliquem judicem secularem sive extraordinarium (quod absit) set ad dilectissimum patrem meum, dominum Premonstratensem et Capitulum generale.

Unde, domine, visis presentibus, vos certificetis, si placet, dominum de Langedon (et hoc pro communi utilitate) quam moleste fero istam brigam, sic ex inopinato et sine causa, in Ordine exortam; qui [forte] libenti animo pro posse suo salubre remedium [inveniat]. Tamen sine dubio de hoc certus sum. Nam, quod scimus, loquimur; et quod experimento probavimus, testamur. Scimus eum virum esse gratis gratum valde, et omnem ingratitudinem detestantem; et, quicquid alii dicunt, illi qui secreta cordis ejus ad plenum cognoscunt (quorum unus primus et, prout credo, precipuus ego sum) testantur (et ego in bona fide testificor) ipsum unitatem, Ordinis commodum, et honorem, ex intimo affectu desiderare. Valete pater, et actus vestros, tam in isto negotio, quam in ceteris agendis, per semitas justitie ducat Altissimus in Trinitate.

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3 Jan. (? 1336).

139. Letter as to Claimants to Abbacy of Croxton.

Abbot of Dale to Ralph de Selby, on the subject of a law-suit between William Sleford, John Coverham, and John Grantham, who all claimed the title of abbot of Croxton.

Has received various letters and papers, and has sent on a messenger with letters to abbot of Newhouse. But getting no answer, went in person and found abbot ready to act on advice given, but was afraid lest his powers did not extend to receiving resignations under certain conditions, and wants to know tenor of a new Bull then in London. Has learnt that next general Chapter will be in the following May, at Newbo. Abbot of Welbeck is expected to resist the new Bull.

P. fol. 70. (Reg. Prem. f. 48.)

Recommendatione premissa, seipsum totum et quicquid poterit beneplaciti, reverentie, vel honoris.

Pater precarissime, literas vestras venerabiles, die Veneris proximo ante festum S. Thome Apostoli ultimo preterito, una cum quodam instrumento cujusdam procuratorii, et cum quadam litera venerabili patri nostro abbati de Neuhous dirigenda, recepimus, prout decuit, reverenter. Et vestra litera nobis directa plenius intellecta, in crastinum nostrum nuntium versus monasterium de Neuhous, absque aliqua ulteriori dilatione, cum predicta litera prefato patri nostro de Neuhous directa, transmisimus festinanter.

Set quia dictus noster nuntius nobis a prefato patre nostro responsum aliquem, super hujus[modi] vestra litera sibi directa, nullatenus reportavit; idcirco, dignemini scire, quod nos, in crastino Circumcisionis Domini, versus dictum monasterium de Neuhous, ad instantiam predictarum literarum vestrarum, assumpto nobiscum domino Willielmo de Sleforde abbate de Croxton, properavimus, et illuc pervenimus sine mora.

Ubi cum prefato patre nostro, in presentia dicti D. Willielmi de Sleforde, super vestro pio proposito ad effectum debitum perducendo, diligentius pertractantes, comperimus ipsum patrem nostrum de Neuhous, per omnia paratum, per se vel per alium, pro vestro libito ad exequendum hujus[modi] vestrum propositum, in quantum

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sibi permittitur per nostri Ordinis instituta || vel per novam Bullam fol. 70 b.
sibi per Summum Pontificem jam directam.

Set quia hujus[modi] vestrum propositum, per dictum patrem nostrum, auctoritate sua paterna, absque resignatione prius facta et ab ipso qui potestatem habuit acceptata, exequi nondum potest cum effectu; [precati sumus] quatenus, auctoritate hujus nove Bulle sue, nobis committere dignaretur, quod, vice sua, cessionem D. Johannis de Coverham possimus admittere, sine tardatione aliqua longiore.

Dictus vero pater noster timens se, per hujus[modi] Bullam suam, potestatem sufficientem non habere cessiones hujus[modi] admittendi; ostensis nobis statutis nostri Ordinis, atque pena limitata in eisdem contra prelatos, qui, absque auctoritate abbatis Premonstratensis vel Capituli generalis, cessiones prelatorum presumpserint acceptare; nobis taliter adquierit, quod si vos, inspecta et intellecta copia nove Bulle penes predictum D. Johannem de Grantham Londoniis, ut creditur, remanente, certitudinaliter per vestram discretionem convincere poteritis; quod ipse pater noster de Neuhous, absque periculo sui status, possit licite hujus[modi] potestatem cessiones admittendi, per predictam Bullam suam, exercere, sive nobis committere ad exercendam; et sibi vel nobis super hoc vestras certas literas transmittatis: libentissime nobis, pro hac vice, hujus[modi] potestatem committere non tardabit.

Et propterea paternitati vestre precarissime instantissime supplicamus, quatenus, inspecta per vos et intellecta copia supradicta, nobis vestrum consilium et intellectum, per nuntium Vic. Notynghami literatorie si placeat jam ad quindenam S. Hillarii dignemini destinare.

Ceterum, quoad procuratorium nobis commissum, hucusque nil fuimus executi; eo quod dictus dominus Willielmus de || Sleforde fol. 71.
nullum ad hoc nobis nuntium super premunitiones nobis faciendas aliqualiter destinavit.

De loco autem et die celebrationis nostri Capituli generalis, a prefato patre nostro similiter inquirentes, didicimus, quod, die lune in crastino apostolorum Philippi et Jacobi proxime futuro, in

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monasterio de Neubo prope villam de Grantham sufficienter victualibus habundantem, proponit, per Dei gratiam et vestram supportationem, debite celebrare; et tunc (si antea, per vestrum avisamentum, visa copia supradicta, fieri non poterit) vestrum primum propositum pro suis viribus, ut asserit, fideliter exequi pollicetur; dum tamen per abbatem de Welbek nullatenus fuerit prepeditus. Ipse enim se sollicitat, quantum potest, ad resistendum Bulle predicte, et ad impediendum executionem ejusdem; sine cujus executione speramus vestrum propositum nullatenus posse feliciter confirmari, meliori judicio vestro semper salvo.

De tam longa tamen tardatione celebrationis nostri Capituli generalis vestre paternitati nullatenus displicebit,[1] quia pauci aut nulli abbates voluerunt laborare isto tempore yemali, vel quadragesimali tempore jam instante; immo potius, ut creditur, a dicta Bulla nova recederent, quoniam dictis temporibus (ut eis videtur) minus ydoneis pro hujus[modi] generali Capitulo laborarent.

Ad presens non plura. Set Filius Virginis Christus vos conservet feliciter nunc et semper. Scriptum apud Neuhous, cum maxima festinatione tertio die Januarii.

Per vestrum humilem oratorem,

Abbatem de Dala.

Precarissimo patri et suo reverendo magistro Radulpho.

Undated. ? circa 1336.

140. Letter of (? Abbot of Barlings) to Abbot of Dale, as to the Lawsuit between Abbots of Welbeck and Newhouse.

Has conferred with Master Hugh de Greneham about apostolic letters, who thinks them sufficient for all things. Bewails the attitude of abbot of Welbeck, and urges he should be counselled to a better frame of mind. But will not be dismayed in the discharge of his duty.

P. fol. 74. (Reg. Prem. f. 68 b.)

Pater carissime, scire dignemini, quod de nostro recessu de Londoniis cum magistro Hugone de Greneham, super literis Apostolicis abbati de Neuhous directis, communicavimus cum effectu. Et ipse magister Hugo de ipsis literis plurimum est letatus, eo

[1] So in Peck's transcript.

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quod sibi apparet, quod valde sufficientes [sunt] in omnibus clausulis necessario requisitis. Et sic, concepta ab ipso forma citatorii, domum properavimus. Et deinde, ad Neuhous transmisimus literas supradictas, cum citatorio et commissione, et aliis actis necessariis paratas, in mundo scriptis, et dispositis ad sigillum.

Ceterum, quoad confratrem nostrum abbatem de Welbek, scire dignemini, quod habui jam tandem colloquia cum abbate de Neuhous; et ipsius consilio, taliter concordatur, viz.

quod, propter bonum pacis, tam per ipsum abbatem [de] Neuhous quam per nos, retribuantur sibi bona pro malis et grata pro ingratis.

Et quoad presens, abbas de Neuhous dictum abbatem de Welbek, auctoritate paterna, nullatenus visitaret; set quod ipsum abbatem, sicut alios abbates, et in eadem forma, ad Capitulum convocaret.

Et quod Bulla, citatorii personales, et alia Bulla similiter super inquisitionibus faciendis, omnino, propter honestatem persone sue, absque executione aliqua, cassarentur; dum tamen dictus abbas in suis verbis et gestura, honeste se habere voluerit in proximo Capitulo generali, et parere || voluerit, ut tenetur, literis Apostolicis fol. 74 b.
supradictis. Suggestio enim aliqua in ipsis literis inhonesta, contra ipsius personam, nullatenus est expressa. Nec artantur aliqualiter presidentes aut Visitatores in ipsis literis per juramentum, ad faciendum justitiam unicuique absque misericordia, sicut dictus abbas et alii quidem de suis hactenus predicarunt.

Dominus autem de Neuhous et nos, in quantum possumus, sibi in omnibus facere proponimus, sicuti fieri nobis nos vellemus; licet aliter de nobis sentiat et predicet minus vere. Pacem enim diligimus, et paci semper volumus adherere, ad instar illius Auctoris pacis, qui suis discipulis pacem dedit, pacem docuit, et in suo recessu pacem obtulit et reliquit.

Et licet abbas de Welbek, contra patrem suum et contra nos, aliqua sinistra, per verba sua pomposa et elata ac inordinata, predicet, que minus continent veritatem; hoc tamen patienter

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tollerare proponimus, propterea hujusmodi verba sua minus vera, nobis, per Dei gratiam, aliqualiter non nocebunt.

Ceterum, si aliquis ex vestris ad Welbek poterit proficisci, nobis videtur honestum, quod dictus abbas de Welbek, ad pacem et concordiam effectualiter excitetur; et eidem intimetur, quod, ante Capitulum, secum ad Nuewerk, vel alibi, pro suo libitu, in loco competenti, tanquam cum uno de senioribus colloqui affectamus, pro nostri Ordinis honestate, quam, Deo teste et nostra conscientia, semper, pro viribus nostris, affectamus. Nec est, aut unquam fuit, nostre intentionis, aliquas insolentias, aut errores, sive personas enormiter delinquentes aliqualiter supportare (sicut contra nos sepius extitit in diversis partibus proclamatum), licet quoque abbas
fol. 75. de Welbek, patri suo et nobis ac nos || tris sit indebite commotus, sibi tamen nos non sumus aliqualiter commoti, quia odio habemus, non homines, set errores.

Si vere dictus abbas de Welbek ad concordiam nequiverit aliqualiter revocari, hoc tamen aliqualiter timere non oportet, quia ipse, tam in Curia Romana quam alibi in partibus Anglie, taliter est p . . . . . quoniam ipsum pertinacia, aut elatio, sive capitositas inhonesta (que prelatum non decet nullatenus) enormiter derogabunt.

Justo proposito jam concepto, ad presens non plura. Set Filius Virginis feliciter vos conservet in prosperis et adversis.

Precarissimo patri abbati de Dala.

Undated. † circa 1336.

141. Letter of Abbot of Dale to John of Grantham, Abbot of Croxton.

The controversy between the rivals for Croxton, and the lawsuit between the abbots of Welbeck and Newhouse. Abbot of Welbeck going to London about 2 February to confer with John de Overingham and other lawyers. Begs him to get Ralph de Selby to see him, and urges need of unity and concor Written at daybreak, in great haste, Friday, ——.

P. fol. 76. (Reg. Prem. f. 67 b.)

Reverende pater et domine, non vos lateat quod, paulo ante confectionem presentium, locuti sumus cum quodam fratre de

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Ordine Predicatorum, a quo didicimus, quod abbas de Wellebek proponit iter arripere versus Londonium et ibi esse in Purificatione vel ejus crastino, ad communicandum et tractandum cum magistro Johanne de Overingham, ac aliis legis peritis, super certis et arduis negotiis in Curia Romana per dictum fratrem expediri. Qui etiam frater se ordinat versus dictam Curiam, omni tardatione postposita ulteriori.

Quapropter ad vosmet retrorsum redituros intime considerantes defectum, et in expeditione nove Bulle in vos merito retorquendos, eo quod tardiori tempore, quam debuit, venit ad partes Anglicanas; ac etiam intimare velitis magistro Radulpho de Selby de adventu dicti abbatis, obnixius ei supplicando, quatenus cum eo tractitare dignetur, super unitate et concordia nostri Ordinis (si quo modo illum a suo proposito, si inutile fuerit, poterit revocare) ut, exclusis custubus et expensis plurimorum, potuerit nostra Religio, in tranquillitate et quiete, Deo dante, perfecte confoveri.

Et hoc nos valde putamus necessarium; salva super omnia precellenti discretione dicti magistri Radulphi et vestra, in quibus me confidere constanter dubitare non debetis.

Valeatis, ut valere desideramus. Et quid premissis || ac aliis fol. 76 b.
actum fuerit, nobis rescribere velitis. Scriptum in aurora diei Veneris, cum grandi festinatione.

Per vestrum qualemcunque,

Abbatem de Dala.

142. Bull of Boniface (? IX.) to Abbot and Convent of St. Agatha's, near Richmond, Yorks. ? 1389–1404.

As a mark of favour, grants them leave to wear linen rochets under their copes or cloaks, and black birettas like the Austin Canons, both within and without the confines of their houses.

Bonefacius episcopus, servus servorum Dei, dilectis filiis abbati A. fol. 58 b.
et convenui monasterii Sancte Agathe juxta Richmond Premonstratensis Ordinis, Eboracensis diocesis, salutem et apostolicam bene-

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dictionem. Sacre Religionis sub qua devotum et sedulum exhibetis Altissimo famulatum promeretur honestas, ut illa vobis favorabiliter concedamus que nostris comoditatibus fore conspicimus oportuna. Hinc est quod nos volentes vos prosequi favore gracie specialis, motu proprio, non ad alicujus pro vobis super hoc late peticionis instanciam, sed de nostra mera liberalitate ex certa scientia, vobis ut vos et successores vestri in vestro monasterio de cetero perpetuis futuris temporibus, rochetis lineis sub capis vestris aut capuciis, et birettis nigris, secundum mores et instituta Canonicorum Regularium Ordinis sancti Augustini in regno Anglie consistencium, tam infra claustrum quam extra muros vestri monasterii, deinceps uti eaque gerere et portare libere et licite possitis; quibuscunque privilegiis, constitucionibus, et literis apostolicis, ac statutis, et consuetudinibus monasterii et Ordinis predictorum contrariis nequaquam obstantibus, plenam et liberam [facultatem], auctoritate apostolica, tenore presencium elargimur regulis et institutis regularibus vestri Ordinis in dicto vestro monasterio alias in suo robore perpetuo remansuris; nulli ergo omnino hominum etc.

7 December, 1458.

143. John (Downham), Abbot of Beauchief, to Abbot of Welbeck.[1]

Requests his directions how to answer the abbot of Shap, as to certain subsidies required by him, said to be due for preceding and present years.

P. fol. 85. (Reg. Prem. f. 93 b.)

Honowrs and Worschippes, with all dew filiall Recommendation be unto youre holy and honorabull Fadyrhode; besechynge youe to pardone me att I am so longe frome youre worthy presence, whilk is sore agaynes my Wyll.

Pleas yow to witte owre Vysitur hath wryten, at he wyll visyte hus in haste. And, in hys Wrytenge, charges hus, in Vertue of holy Obediaunce, that we schall make redy Tallias or Contribu-

[1] This letter of John Downham, abbot of Beauchief, is printed in Samuel Pegge's *Account of Beauchief Abbey*, p. 249.

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ciones to oure place pertenynge, as well of yerys past as of this present. Whilk, as I conceyve, is expreste agaynes owre Constitucyones, withoute a generall Chapyter had. And, as I am credably infourmede, odyr places wher he hath bene hath wythsayde him therin.

Wherfore I beseke youre sayde Fadyrhode, how ye thynk I schulde be demende herein, of youre sage and sadde counsell; and in whatt wyse yee be demende yowre selfe therin. For in lyke wyse walde I demene me, and it be yowre Comaundement. In whilk and all odyr pertenynge to owre Ordure, I schall be obedyente as Ryht and conschyaunce reqwyreth, with Grace of almyghty God. Whome I beseke yow to preserve in honowres, to his lovynges longe to endure. Wryten at Bewchef, the VII day of December,

Per vestre sanctitatis objectum,

Johannem, abbatem de Bewcheffe.

Eximie discretionis viro et patri benignissimo domino abbati de Welbek.

144. Letter of Richard Redman, Abbot of Shap. **12 April, 1459**

Condemns the acts done by Thomas, abbot of Begham, against him; informs all abbots that Simon, abbot of Prémontré, had quashed the commission formerly granted by him to abbot of Begham, and that he had conferred a new commission on him, the abbot of Shap, to last during the life of the donor, and orders certain abbots to inquire into the life and acts of the abbot of Begham, and if he be found guilty, to depose him at the next general Chapter.

The abbot of Begham had falsely denounced Abbot Redman to the abbot of Prémontré, accusing him of despoiling the abbeys of Begham and St. Radegund's. When the truth was found out, the abbot of Begham was ejected from the post of commissary-general, which was then conferred on Abbot Redman.

Ricardus etc. universis et singulis dominis abbatibus, prelatis et conventibus Ordinis Premonstratensis infra regnum Anglie et P. fol. 92. (Reg. Prem. f. 95 b.)

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Wallie presens scriptum visuris seu audituris, salutem et veritatis notitiam.

Cum sepius videatur quod fundamentum debile fallit opus, hinc est vobis omnibus et singulis per presentes notificamus, quod Thomas abbas de Begham Domino abbati Premonstrati fallacem in scriptis retulit subjectionem, sigillo suo et aliorum XVI. prelatorum munitam, a Ragman[1] vulgariter nuncupatam, sine dictorum notitia prelatorum; dicendo me abbathias de Begham et S. Radegundis expoliasse; summas et pecunias de suis talliis in Ordine recepisse; multaque alia enormia in Ordine fecisse, etc. super qua subjectione, quandam impetravit commissionem, cujus auctoritate citavit omnes et singulos prelatos nostri Ordinis ad comparendum coram se infra limites Londoniarum.

Et cum nobis innotuerat talis accusatio, *ad Dominum cum tribularer clamavi, et exaudivit me. Domine, libera animam meam a labiis iniquis et a lingua dolosa.*[2] Et sic conquestus fui domino abbati Premonstrati, et de remedio se[3] supplicavi. Qui tunc, ut pius pater, solerter consideratis que ex utraque parte consideranda fuerint, viam eligens veritatis, dixit cum propheta, *fiant dies ejus pauci, et episcopatum ejus accipiat alter.*[4] Et sic nobis direxit com-
fol. 92 b. missionem firmissimam, in qua revocavit, annullavit, || et pro vite sue termino prorsus cassavit omnes commissiones seu potestates dicto abbati de Begham, seu aliis quibuscunque nostri Ordinis prelatis, per se, suos aut predecessores qualitercunque concessas; necnon suspensiones, excommunicationes, citationes, correctiones, dispensationes, reformationes, et alios actus quoscunque per dictum Thomam abbatem de Begham, tempore dicti domini Premonstratensis quocunque, et auctoritate quacunque, executos seu prolatos, sua plenaria potestate in scriptis cassavit; etiam et delegavit

[1] A *ragman*, or rageman, was a blank charter or letter. A letter of King Henry IV. in 1399 is printed in Rymer, *Fœdera*, viii. 109, which is entitled 'De Raggemannis Comburendis,' and the documents are said to be 'vocata Raggemans sive Blank Chartres.'

[2] Ps. cxix. 1, 2. [3] So in Peck's transcript; read *eum*. [4] Ps. cviii.

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quendam delegationem diversis nostri Ordinis prelatis (viz. abbatibus de Neuhouse, Barlyngs, Welbek, Weste-Derham, Hales-Owen et Leyston) ad inquirendum districte de dicto abbate de Begham in nostro Capitulo generali; quomodo habuit se in Religione? et utrum nos predictum abbatem de Heppe, suum commissarium, fecit arrestari? an non? quod, si fuerit defectivus, sine aliqua dispensatione deponatur. Et si fuerit in hac parte rebellis, eum in nostris monasteriis et ecclesiis, de die in diem, publice excommunicare debemus; donec a nobis, abbate de Hepp predicto, beneficium absolutionis meruerit. Que commissio et delegatio vere et probabiles, sub sigillo domini Premonstrati, in nostro Capitulo generali nunc assignato publice vobis pronunciabimus.[1]

Quare vobis omnibus et singulis prelatis et subditis nostri Ordinis, in virtute salutaris obedientie et sub penis depositionis et excommunicationis majoris, firmiter precipiendo mandamus, quod dicto abbati de Begham nequaquam obediatis, neque infra limites Londoniarum nec alicubi pro suis citationibus ad aliquam convocationem, aliave causa quacunque, accedatis. Set sagaciter varios pluresque repentes[2] errores quos in nostra Religione seminavit viriliter sibi[3] resistatis, ne fiat novissimus error pejor priore. Et vos in omnibus optime defendam. Et Deus vos conservet et defendat.

In cujus rei rebus[4] et fidem et testimonium, sigillum nostrum apposuimus; et nomen meum manu mea propria subscripsi. Datum et scriptum in monasterio nostro de Begham predicta, xii die mensis Aprilis, anno Domini MCCCCLIX.

Ricardus Redmane, abbas de Heppe.

[1] This last sentence is printed as it stands in Peck's transcript, but the construction is not obvious.

[2] So in Peck's transcript; ? read *recentes*.

[3] So in Peck's transcript; but in error.

[4] So in Peck's transcript: read *robur*.

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30 May, 1466. **145. A Promissory Note.**

From David Rallston, prior of Dryburgh, to Simon, abbot of Prémontré, for 120 *crowns payable at Bruges within ten years, in yearly instalments, the first of which shall be* 1 *May next ensuing, in payment for Visitations carried out in Scotland. Also for* 80 *crowns for licence to wear rochets in Scotch monasteries, as in papers drawn up before the public notary, Edward Roussell.*

A. fol. 7. Universis presentes literas inspecturis notum sit quod ego frater David Rallston, prior ecclesie claustralis, ecclesie seu monasterii de Dryburgh in Scotia, Sancti Andree diocesis, Ordinis Premonstratensis, et vicarius perpetuus ecclesie parochialis de Gulyn dicte diocesis, confiteor me fuisse et esse obligatum reverendo in Christo pátri domino Symoni abbati Premonstratensi in summa centum et viginti coronarum auri, seu earum valorem, eidem solvendarum infra decem annos proximos, quolibet anno duodecim, quorum primus terminus erit prima die mensis Maii proxime venientis, et successive annis sequentibus die et mense predictis, in Brugis in cambio de medicis; et hoc ratione commissionum michi conditarum pro Visitatione ad decennium in regno Scotie; et de quibus expresse ad hec pepigi cum eodem et concordavi. Item verisimiliter confiteor me esse eidem obligatum in summa octoginta coronarum auri, aut earundem valorem, solvendarum integraliter eidem prima die mensis Maii proxima, in Brugis in dicto cambio de medicis, racione gracie mihi et monasteriis nostris in regno Scotie pro rochetis portandis facte, prout in obligacione superinde confecta coram magistro Eduardo Roussell notario publico continetur. Promitto eidem solvere dictas summas temporibus predictis in eadem obligacione expressas, sub pena excommunicacionis quam consencio incurrisse si contravenero et non satisfecero. Teste presente cedula, propria manu scripta et signata, Brugis, anno Domini M°CCCC^mo sexagesimo sexto, mensis Maii die penultima. Sic signatum.

David Rallstown.

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146. Fragment of a Licence granted to a Canon by Bishop Redman. Undated; after 1471.

Several names mentioned: and, so far as may be gathered, there is some question as to legitimation for one of the Canons. There is mention of 'in haste, on the Monday in the week of Passiontide.' [Almost unreadable.]

[Ricardus, permissione Divina Assavensis episcopus et abbas monasterii beate Marie Magd]alene de Schappra, Karliolensis diocesis, [reverendissimi in Christo patris et Domini Domini] Huberti, Dei et sancte Sedis Apostolice gracia Premonstratensis abbatis [in regni circariis et omnibus partibus Anglie, Wallie, Scocie] et Hibernie commissarius generalis plenissima potestate legitime deputatus, ... diocesis et Ordinis predicti de vestris gracia et beneficiis diversim . . . . . de supplicando omnimodis reverenc[iis] tanto patri debitis cum his . . . . . [Johanne]s Bulwyk absque legitima desiderata conventus nostri ignorante . . . . paternitatis vestre reverende personaliter interfuerit forte conferendo quod . . . . do literas vestras auctoritate consignatas, pro legitima accipienda servicia . . . . . Visitacionem mihi specialiter delegatam patenter demonstravit. Huic . . . . . dio per presentes notifico, quod scriptis precepistis opere perimplevi non . . . . . causis vestre gracie forte incognitis quas presencium lator ut se . . . . . diffusius verbotenus declarabit. Per quem ad presens pro fratre nostro Johanne [Bulwyk?] . . . . . ut jus exigit, vobis transmitto supplicando quodcunque dictum fuit . . . . . vestro paterno colloquio personaliter adesse poterit. Ulterius et pro eo quod . . . . . Thoma Stryngefleit modo simili vestra gracia licenciato nullo medio . . . . . Ideo vestre paterne potestati supplico per presencium latorem, ut talem . . . . . eciam in scedula mihi responsum an legittimacionem pro religioso nostri . . . . . justum est pro omnibus in proxima convocacione per me procuratorem complete . . . . . m incolumem feliciter conservet, qui absque diminucione sue magestatis , ... Lawenden, cum festinacione A. fol. 1.

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die lune in septimana Passionis Domini . . . . . de Hales domino Premonstratensi transmissa, de controversia paternitatis monasterii Talley in Wallia . . . . . Domino Domino abbati Premonstratensi vester humilis orator, abbas de Hales ejusdem Ordinis . . . . . [omnim]odas reverenter tanto patri debitos cum honore, paternitati vestre patefacimus . . . . . dignorum audimus quod concessistis abbati de Welbek, quod paternitatem mon[asterii de Talley?] . . . . . vestro perlecti in ultimo generali Capitulo nostro apud Lincolniam celebrato . . . . . fiet sicut [patet?] in registris vestris ac eciam in evidenciis vestris . . . . . [presen]tibus visis [igitur?] et intellectis registris vestris et evidenciis . . . . . [con]spicit oculo [responsetis quatenus?] dignand . . . . de gracia vestra . . . . . secundum tenorem premissorum et . . . . .

3 Aug. 1478. **147. Letters of Dimission for Brother Walter Speyre, of Torre, to Abbot John Swyfte, of Newhouse.**

The subject of the letter is sent to Newhouse for correction, incarceration for three years, and to stay there for ten years unless dispensed. Ordered to be treated according to statutes of Order for such cases provided. Letters he brings from his own superior will furnish certain particulars (*cf. p.* 150).

A. fol. 42. Ricardus, permissione Divina Assavensis episcopus, abbas monasterii de Heppa alias Schapp, Premonstratensis Ordinis, tocius Anglie, Wallie, Scocie et Ybernie Visitator et reformator generalis reverendissimi in Christo patris domini Huberti Premonstratensis abbatis, venerabili confratri nostro domino Johanni Swyfte abbati de Newhouse, salutem, et mandatis nostris immo domini Premonstratensis firmiter obedire. Noverit vestra discrecio quod nos visitavimus monasterium de Torre nostri Ordinis Exoniensis diocesis; latorem presencium, fratrem Walterum Speyre, ipsius ecclesie canonicum, super apostasia, incontinencia, furto, et manifesta rebellione multipliciter diffamatum et convictum comperimus, in scandalum nostre alme Religionis; et quia non potuit debite castigari in domo propria, ad vos pena gravioris culpe duximus emittendum, et incarcerari

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per triennium et ulterius vobiscum per decennium [manere], nisi interdum alias fuerit secum misericorditer dispensatum. Vobis igitur mandamus in virtute salutaris obediencie, quatenus dictum fratrem Walterum, cum ad vos venerit cum presentibus, recipiatis, tractantes eum infra tempus penitentie et extra secundum quod in statutis Ordinis de talibus liquide continetur, sub pena superinde signata, Quinta distinctione, capitulo, *Cum plures*. Ejus confessiones audiendi potestatem, numerumque vestium suarum, cum termino veniendi ad vos, in literis sui proprii prelati plenius videbitis contineri. Datum in monasterio de Torre, sub sigillo nostro commissionali, anno Domini M°CCCC°LXXVIII°, mensis Augusti die iii°.

148. Licence to Thomas Burton, Canon of Egleston, to follow the Schools. 28 March, 1481.

Having often petitioned, he is allowed to proceed to Oxford or Cambridge, and to receive stipends to defray his expenses. Permit is to hold good for six years, provided he is of good behaviour. Must choose a fitting confessor.

Ricardus, etc., dilecto nobis in Christo fratri Thome Burton, canonico sacerdoti et professo monasterii de Egleston nostri dicti Ordinis, Eboracensis diocesis, salutem. Quia petitionem tuam cum instancia non modica venerabilium et fide dignorum nuper nobis expositam, ad plenum concipimus pro impetranda licencia exercendi scolas, ut de virtute in virtutem valeas ascendere, nobis sepius supplicasti; igitur ex certis, veris, et legitimis causis nos moventibus, tua virtuosa perficere vota, ut studia et scolas in Universitate Oxonie sive Cantabrigie exercere, et in eisdem residere, pro incremento sciencie valeas, tecum misericorditer dispensamus et per presentes plenariam tibi concedimus facultatem. Et tibi licitum sit in scolis prefatis recipere et retinere quodcumque honestum sacerdotale servicium, vel annuale sive trigintale, seu alia munera quecumque tibi ad exhibitionem tuam conferenda, et ibidem predicta devote deservire. Semper proviso quod te in bona fama et A. fol. 17 b.

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honestate vite nostroque habitu conserves, ac nostre correctioni te submittas, et nostris non omittas obedire mandatis. Et quociens tociens tibi fuerit necessarium, confessorem ydoneum eligere qui tuis auditis confessionibus auctoritate nostra, penitentias injungat salutares. Nostri Ordinis professis sive profitendis cujuscumque gradus sive conditionis existunt, nostras has licentiam, gratiam, et dispensationem violare, negare, seu contravenire volentibus, silencium per presentes imponimus perpetuum. Presentibus post completum terminum sex annorum proxime sequentium datum presencium minime valituris. Datum etc., xxviii° die mensis Marcii, anno Domini M°CCCCLXXXI°.

6 Dec. 1485. **149. Confirmation for a Canon transferring his Profession.**

Bishop Redman, frequently besought by N., canon of Cockersand, and others, to be allowed to transfer his obedience to Talley, grants permission; the petitioner having renounced all rights he had in Cockersand.

[*A Form.*]

A. fol. 60. Universis sancte matris Ecclesie filiis ad quos presentes litere pervenerint, salutem in Domino sempiternam [et] noticiam veritatis agnoscere. Noverit universitas vestra nos, Ricardum Redmayn, permissione [divina Assavensem] episcopum, et abbatem monasterii beate Marie Magdalene de Schappa, ac reverendissimi patris et Domini Domini Huberti, [Dei et] Sedis Apostolice gracia, Premonstratensis abbatis, in omnibus partibus et circariis Anglie, Wallie, Scocie et Hibernie c[ommissarium] generalem legitime et literatorie sufficienter deputatum, sepius fuisse rogatum, et maxima instanci[a mul]tipliciter fore motum per N. canonicum et vere professum monasterii de Cokarsand, nostri Ordinis Premonstratensis; et [non tantum] per ipsum, verum eciam plurimorum mocione et prece nostri Ordinis zelatorum, quatenus prefatus N. licen[ciam nostram] dignaremur concedere mutandi obedienciam suam, et in aliqua alia domo nostri dicti Ordinis P[remonstratensis] suam professionem faciendi, presertim in monasterio de Talley nostri

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antedicti Ordinis Premonstratensis, et in[perpe]tuum ibidem comorandi. Super que sui proprii prelati sapienti vocato consilio, et unanim[i . . .] ejusdem assensu, ceteris canonicis coram nobis expositis et diligenter examinatis, nos multiplicit[er . . .] moventibus, prefato N. liberam concedimus facultatem mutandi suam obedienciam, qua dicto confratri nostro abbati de Cokarsand, se[u] monasterio ejusdem quomodolibet tenebatur, prout peciit et instanter desideravit. Quod et fecit, et coram [nobis] ac venerabilibus confratribus nostris abbatibus monasteriorum de Cokarsand, Welbeke, et Talley, tunc temporis ibidem canonicè existentibus, prefatus N. prefato confratri nostro abbati de Talley et suis successoribus canonice quibuslibet manualem prestitit obedienciam, pure, sponte, et voluntarie omittens et relinquens omne jus [vel] titulum quod in dicto monasterio de Cokarsand olim ut verus professus totaliter habuerat; eo quod nunquam de cetero membrum de predicto monasterio computetur; neque aliquod jus vel titulum in dicto monasterio sibi vindicabit imperpetuum. Nos igitur, considerantes utilitatem et comodum, per hoc utriusque domorum predictarum predictam obedienciam et veram ejusdem professionem secundum nostri Ordinis instituta sic rite factam, auctoritate nostra qua plenarie fungimur in hac parte domini Premonstratensis, laudamus, approbamus, ratificamus, et per presentes cum effectu confirmamus. In cujus rei testimonium, sigillum nostrum apposuimus. Datum in monasterio nostro predicto de Schappa, vi die mensis Decembris, anno Domini Millesimo CCCC octogesimo quinto, et nostre consecracionis anno quartodecimo.

150. Grant of a Living to Patrick Gall, Canon of Alnwick. No date; ante 1491]

Bishop Redman, recognising the merits of Patrick Gall, perpetual vicar of Lesbury and canon of Alnwick, approves and confirms the grant to him by Henry Percy, Earl of Northumberland, of the chaplaincy of SS. Peter and Paul, of Houghton.

. . . .

Ricardus, permissione Divina etc., dilecto nobis in Christo, fratri Patricio Gall, perpetuo vicario de Lesbery et canonico A. fol. 25.

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monasterii beate Marie de Alnwyke, salutem, graciam, et benediccionem. Sancte Religionis zelus, vite et pro[bi]tatis merita quibus te laudabiliter insignitum legittimis cognovimus documentis, nos conducunt ut te majoribus prosequamur favoribus; hinc est quod sive[1] gubernacionem capelle apostolorum Petri et Pauli de Howghton cum suis juribus et pertinenciis, secundum vim, formam, et effectum concessionis patris et fratrum tuorum, abbatis et conventus predicti monasterii, tibi facte et concesse devoto consensu et favore honorabilis domini Henrici Percy, comitis Northumbrie, fundatoris tui, ad id concurrente auctoritate prefati patris nostri Premonstratensis abbatis qua plenarie fungimur in hac parte, favorabiliter approbamus, et per presentes confirmamus. In cujus rei testimonium, etc.

17 June, 1491. **151. Letters of Safe-conduct.**

A. fol. 48. *Letters for Bishop Redman, C. Ursewyk, dean of York, John Cartyngton, and Edward Ratclyff, Esqrs., and the proctors of James IV. of Scotland, with men, horses, &c., by land and by sea.*

[*This document is printed in Rymer*, Fœdera, *vol. xii., p.* 532.]

Undated (after 1491). **152. Recall of Part of the Pension of Patrick [Gall].**

Bishop Redman to Robert Bowman, abbot of Alnwick. Monasteries receive great harm from abbots who grant away fraudulently the goods of the monastery granted for their use. [*Imperfect.*]

A. fol. 158. Ricardus, permissione Divina, etc., dilecto nobis in Christo fratri Roberto Bowmane, abbati monasterii de Alnwyke nostri dicti Ordinis, Dunelmensis diocesis, salutem et illicite dispersa congregare. Cum vero nostri Ordinis monasteria grave dampnum per abbates voluntarie cedentes fraudulenter bona monasteriorum sibi assignata ad proprietat[em] . . . . .

[1] So in the MS.: ? read *tuam*.

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153. Letter forewarning a Visitation. 13 March, 1496.

Richard Redman, bishop of Exeter and abbot of Shap, tells John Preston, abbot of Cockersand, that he will make a visitation there on 8 April, at dinner-time, if the tide will serve. Cites all canons to be present; orders that some one be sent to meet him at Lancaster on the 2nd to provide lodgings, &c., and a safe-conduct through the dangers of the sea, and that the bearer of these presents be suitably recompensed.

Ricardus, permissione Divina, Exoniensis episcopus, abbas monasterii beate Marie Magdalene etc., prekarissimo confratri nostro domino abbati de Cokyrsande salutem et mutuam amiciciam. Cum enim communi nostre Religionis utilitatis et commodi negocio diligenter intendere, nobis nil aliud duximus quam propria commoda ampliare; et quoniam quedam indubitanter, ex inimici calliditate, enormia in Ordine pululârunt et evenerunt de novo, que novam requirunt visitacionem pariter et reformacionem; et que contra Deum injuriose committuntur salubri intendimus reformacione ulcisci pariter et punire: igitur vobis per presentes signamus, quod iii die mensis Aprilis proxime futuro post datum presencium, hora prandii vel circiter prout fluctuum ibidem concursus nos permittunt, visitandi gracia vestro monasterio personaliter, Deo concedente, proponimus declinare; eodem die visitacionis processum actualiter incepturi, cum continuacione dierum sicuti temporis invitat necessitas. Ut igitur dicte visitacionis processus dignum habeat effectum, vobis mandamus, quatenus omnes et singuli confratres vestri, intus aut extra manentes, ad eandem debite convocentur et personaliter accedant, ne contra eos districtissime juxta Religionis edocta compellamur procedere. Et insuper aliquem discretum virum nobis apud Lancastrium secundo die mensis predicti transmittetis, qui ibidem in omnibus necessariis expensis, pro nobis et nostris, de vestris sumptibus honeste provideat, et salubri conductu inter maris pericula ad vestrum monasterium tute nos conducat. Presenciumque bajulus pro suis A. fol. 120 b.

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expensis et labore recompensetur cum favore. Datum in monasterio nostro predicto, sub sigillo nostro, xiii die mensis Marcii, anno Domini MCCCCLXXXXVI, et nostre consecracionis anno vicesimo quarto, nostreque translacionis [tertio].

18 Jan. 1497. **154. Letter in favour of Guild of the Holy Name, London.**

Bishop Redman of Exeter commends to all the rectors, vicars, and curates of his diocese, N., proctor of the Guild of the Holy Name in London, who is begging for alms for the same. Orders them to grant him facilities on Sundays and feast-days. They must withhold nothing from the offerings made to him. Grants an indulgence of forty days to all who give towards this object, being contrite and having confessed their sins. This recommendation and order to hold good for one year.

A. fol. 140 b. Ricardus, permissione Divina, Exoniensis episcopus, universis et singulis rectoribus, vicariis perpetuis, curatis, parochialibus et capellanis quibuscunque, infra diocesim nostram ubilibet constitutis, salutem, graciam, et benediccionem. Vobis omnibus et singulis committimus et mandamus, firmiter injungentes quatenus cum N. verus procurator sive nuncius fraternitatis sive gilde nominis Ihesu in civitate Londonensi fundate, sufficienter et legitime deputatus, ad vos [1] ecclesias seu loca vestra accesserit has nostras literas exhibens, Christi fidelium elimosinas ad sustentacionem dicte fraternitatis sive gilde nominis Ihesu pie petiturus et collecturus, ipsum, cum favore quo poteritis, admittatis diebus Dominicis et festivis, ac congruis locis et temporibus aliis, ubi Christi fidelium major multitudo convenerit. Et quicquid datum, legatum, seu collectum fuerit in hac parte, id eidem procuratori sive nuncio, sine diminucione aliquali, liberetis seu deliberari faciatis. Et quilibet vestrum, quatenus ad eum attinet, liberet seu liberari indilate faciat. Ulteriusque ex nostra speciali gracia concedentes omnibus et singulis nostris subditis et aliis quorum

[1] So in MS.; read *vestras*.

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diocesani hanc nostram indulgenciam ratam habuerint, pariter et acceptam, de peccatis suis vere confessis et contritis, qui ad predictam fraternitatem sive gildam aliquid de bonis eis a Deo collatis, legaverint, dederint, vel assignaverint, seu alias quovismodo manus porrexerint adjutrices, xl dies indulgencie de immeritis eis penitenciis, tociens quociens, misericorditer in Domino relaxamus, presentibus per unum annum integrum tantummodo duraturis. Datum in manerio nostro de Chudlegh, xviii die mensis Januarii, anno Domini MCCCCLXXXXVII et nostre consecracionis anno xxv^to^, nostreque translacionis tercio.

155. Memorandum of Citation to Thomas Ludham, Canon of Langley, to appear before the Bishop of Ely on September 23, ——. **Between 1501 and 1504.**

The date must be between 1501 *and* 1504, *for Bishop Redman died* 24 *August*, 1505; *but see acts of Chapter of* 1492, *p.* 172.

Memorandum quod Thomas Ludham, canonicus de Langlegh, citatus est ad comparendum coram reverendissimo in Christo patre Eliensi episcopo, in domo capitulari Eliensi, xxiii. die mensis Septembris, decima hora ante nonam etc. A. fol. 157 b.

156. Licence to Henry Hutton to accept a Benefice with Care of Souls annexed. **Undated.**

Ricardus, etc., dilecto nobis in Christo domino Henrico Huton confratri nostro, laudabilis vite et conversacionis honeste, salutem etc. Ut quodcunque beneficium ecclesiasticum tibi canonice conferendum, sive ad quod te presentari contigerit in futurum, institucionem et induccionem canonicas in eadem, cum suis juribus et pertinenciis universis, recipere et occupare, verum eciam curam animarum hujusmodi beneficii recipere, gerere et excercere, quam eciam annualia celebrare, necnon et curam animarum ecclesie parochialis deservire libere et licite valeas, licenciam et facultatem, quantum in nobis est et ad nos attinet, tuis professionibus et A. fol. 85.

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obedienciis per te, juxta regularia instituta dicti Ordinis nobis prestita ac statutis, constitucionibus regularibus ejusdem nostri Ordinis, et aliis quibuscunque in contrarium editis, minime obstantibus, damus et concedimus in Domino per presentes. Datum etc.

Undated. **157. Licence to Transfer the Profession of a Canon.**

Richard, bishop of St. Asaph, &c. Have received your letters concerning matter of Br. Robert Kyrkby, discussed by us in person—viz. the transfer of his profession. Our house has decided that the loss of this subject would be a great expense and damage to the house; but considering the smallness of your numbers, &c., we have given him permission to transfer his obedience, and beg he may make his obedience into your hands as soon as possible.

A. fol. 42. Ricardus, permissione Divina etc. Literas vestras, cum favore quo decuit recepimus, continentes per omnia, prout apparuit, vestrum velle ac propositum, penes materiam pluries inter nos, cum personaliter simul fuerimus, tactum, de fratre Roberto Kyrkby, nunc canonico nostro professo, et ejus obediencie mutacione, certis de causis vos specialiter ac domum vestram concernentibus. Sed nunc cum idem frater Robertus cum vestris literis ad nos pervenit, ex quibus percipimus vos eodem proposito solide permanere, eundemque fratrem Robertum a vobis in nullo discrepare, vocavimus simul nostre domus Capitulum. Habito in eo super ista materia non brevi tractatu, reperimus quod carencia talis persone, nobis ac domui nostre multum utilis et necessarie, grave dispendium generaret atque dampnum, ita quod nullo modo commode istud fieri potuit. In pleno Capitulo ab omnibus fuerat decretum, tandem exposita coram fratribus nostris vestra voluntate, utilitateque domus vestre, ac paucitate confratrum ejusdem, omnes simul nostri confratres voluntati nostre se conformarunt. Unde nos, quamvis menti nostre contrarium existat, habendo tum respectum nostre promissioni vobis tam voce unanima quam literaliter facte, desiderio

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vestro, fratrisque predicti stabili proposito, ceteris vero ponderatis que per vos ante hec tempora ac eciam per eundem fratrem fuerant intimata, dedimus eidem fratri Roberto licenciam, liberamque facultatem, ad vos se transferendi et vobis manualem, ut nostri Ordinis moris est, obedienciam faciendi, ipsumque de potestate nostra totaliter absolventes, ea tamen condicione quod quam cicius comode poterit vobis profiteatur juxta morem. Quocirca, predilecte frater, vobis itidem supplicamus quo valemus, quatenus causa nostri velitis eundem fratrem Robertum graciosius admittere, et diu desideratum tam per vos quam ipsum, expedicius quo valetis et quod vobis incumbit in ea parte, absque mora facere nos postponatis, recolentes illius regule juris, mora cuilibet est || nocua. Et si, fol. 42 b. reverende frater, vobis quoquomodo videatur, non in ista materia secundum vestrum beneplacitum quicquam fecisse faciatis, et vos confratri nostro sic vobis transmisso, quod sibi in decus cedat et honorem, et quod nobis teneamur in posterum consimiliter si contingat vel eo amplius pro vobis facere. Cetera, peramande frater, festinacione qua valetis, et secundum quod honestas Ordinis expostulat, mittatis nobis filium predilectum et nostrum canonicum fratrem Wyllelmum N. Et vos diu conservet ad salubre gregis vobis commissi regimen Salvator mundi. Scriptum etc.

158. Number of Premonstratensian Houses. **Undated.**

Date of foundation of Order of Premonstratensians by St. Norbert is 1 *April*, 1198. *He ruled his Order* 8 *years* 9 *months, and was then consecrated archbishop of Magdeburg.*

Summary of churches of the Order throughout the world, kept at Titchfield: 471 *houses, of which* 80 *are in England, and* 2 *houses of nuns. In Wales* 1, *Ireland* 13, *Scotland* 6, *&c.*

Anno Domini millesimo centesimo nonodecimo tercio, kalendas A. fol. 9. Aprilis, incepit Ordo Premonstratensis in ecclesia Premonstratensi per Norbertum institutorem dicti Ordinis, qui rexit ecclesiam Pre-

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monstratensem annis viii, mensibus ix; et postmodum factus est archiepiscopus Magdeburgensis et ibidem obdormivit in Domino.

Summa omnium ecclesiarum Ordinis Premonstratensis in universo mundo existencium, ut patet publice in quodam registerio in Techfelde intueri volentibus, cccclxxi; unde in regno Anglie xxx, et ii monialium. In Wallia nisi una tantum. In Hibernia xiii. In Scocia vi. In Francia xxiiii. In Hanodia ii. In Brabancia xiii. In Senonensi provincia xiii. In Normannia xi. In Turonensi provincia ii. In Dacia v. In Norwagia ii. In regno Cecilie xiii. In Boemia . . . In Hispania xv. In regno Aragon i. In regno Hungarie xx. Et multe alie ecclesie, que hic non inseruntur.

Undated.

159. Letter to a Novice seeking a Priory.

If he expects to win many souls, he may nevertheless lose his own. Wants to rule before learning to obey—should reverse the process; quotes St. Paul to Timothy. His wish is dangerous. Urged to embrace God's yoke and rejoice in His bonds. Has cut himself off from the world by entry into religion. He is not to desire to be a light to others, but to burn within with divine love. Leaving the cloister means going further from God. The writer is fearful lest what has been begun by God's Spirit should succumb to the flesh. It is a delusion. [*This letter is a selection from an Epistle* (*XIII.*) *of Peter of Blois, Migne,* Patrol. Lat., *ccvii., col.* 89.]

P. fol. 21. (Reg. Prem. f. 21 b.)

Claustrum et custodiam posueram ori meo. Set in amaritudinis verbis laxatur os meum; cum tu, novicius et claustralis, appetas prioratum. Dicis, quod in parochia prioratus quem postulas, multos lucrifaceres Deo. De tuo siquidem lucro, dubius; de tua perditione, sum certus. Nam quid est claustralem redire ad seculum, nisi celi habitatorem cadere in infernum?

Vis preesse, antequam subesse aut coesse didiceris; *Disciplinam prevenis Majestati.*[1] Ordo hic preposterus est: priusquam doceas,

[1] Peck notes that this is so in the MS., and suggests as the reading *Majestatem prevenis Discipline.* Migne gives: *et disciplinatum prevenis Magistratu.*

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expedit te doceri. Apostolus Timotheum informans vel instruens quos deberet eligere in ministerium Verbi Dei, *non neophitum*, inquit, *ne forte elatus in superbiam, incidat in temptationem diaboli.*[1]

Periculosum est neophitis et nondum in sacra religionis firmitate, exire in publicum et usurpari officia perfectorum. Nam filius Sunamitis, qui adhuc tener et puerulus egressus est ad messores, revertens ad matrem et clamans, *caput meum doleo*, defunctus est. Dina, filia Jacob, nisi in publicum exivisset, Sichen raptoris violentiam declinasset. Inter mansuetudines Jacob computatur, qui domi sedebat, quando Esau durus et hispidus exterius venabatur. Utinam desiderium tuum esset jugo Domini assuescere et sedere in claustro, maxime dum adolescentia tua est in cursu. Nam, teste Sapientia: *bonum est viro cum portaverit jugum ab adolescentia sua. Sedebit solitarius et tacebit. Levavit enim se super se.*[2]

Proni autem sunt sensus hominis, sicut Scriptura commemorat, *ab adolescentia in malum.*[3] Amplectere igitur jugum Domini, et delectare in vinculis ejus. Jugum enim Domini suave est, et onus ejus leve.[4] Sapienti dicit: *mitte pedem tuum in compedes ejus, . . . et ne acedieris vinculis ejus.*[5]

Claustrum semel ingressus, clausisti te, et Christi vinculis alligasti. Clausisti sane et alligasti te, per obedientie jugum; per
‖ clausuram Ordinis; per discipline observantiam; per timoris et fol. 21 b.
reverentie ligaturam.

Clausuram hanc abjecerat ille, de quo Salamon in properando decantat: *Per agrum pigri hominis transivi, et per vineam stulti; totumque repleverant urtice et spine, et maceria lapidum ejus destructa est.*[6]

Scio equidem quod sciolus es, et tecum de scolari scientia attulisti in claustrum. Veruntamen non existimes te habere Spiritum Dei, donec draco Moysi[7] devoret dracones Pharaonis;

[1] 1 Tim. iii. 6. [2] Lament. iii. 27, 28. [3] Gen. viii. 21.
[4] Matt. xi. 30. [5] Eccl. vi. 25, 26. [6] Prov. xxiv. 30.
[7] This is a mistake in the MS. for Aaron (Exod. vii. 12).

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donec scientia caritatis evacuet scientiam vanitatis. Adhuc novicius es, et ignoras qualiter te in agricultura Domini oporteat laborare.

Scriptum quippe est, *non arabus in primogenito boois*;[1] in Levitico legis: *Si obtuleris munus primarum frugum tuarum Domino de spicis adhuc virentibus, torrebis eas igni, et constringes eas in modum farris*,[2] in quo vita novitiorum patenter exprimitur. Quorum merces adhuc desideriorum carnalium gravide et . . .[3] non acceptantur in sacrificio Domini, nisi prius igni tribulationis torreantur; nisi priorum deponunt affectum; nisi per laborem et abstinentiam astringantur.

Doleo quod prioratum desideras. Prioratum tamen leviter optineres, si desiderares esse posterior. Ille qui solus de pulvere erigit pauperem in scola Evangelice discipline, nos erudit non appetere prelaturam. Ardes desiderio lucendi aliis. Utinam arderes ardendi desiderio, non lucendi. *Erat*, inquit Joannes, *lucerna ardens et lucens*.[4] Sufficiat tibi si in claustro ardeas. Si enim velis lucere coram hominibus, timeo ne lumen quod in te est tenebre sint. Nam qui hominibus placent confusi sunt, quoniam Deus sprevit eos. Bonum est ardere, set igne caritatis, non vanitatis. Ardet enim reprobus, set *sicut ignis in spinis. Exarserunt*,[5] set inique (sicut legitur) in concupiscentiis suis. Si vis
fol. 22. exire de claustro ut optineas libertatem, devias ‖ et aberras; recedens enim a claustro, elongaris a Deo. Nec possum te videre liberiorem, quam si pro Christo claustralem subeas et impleas servitutem. Liberrimum te facis, si ei servis ex corde, cui servire regnare est.

Dicis, quod si haberes prioratum, aut saltem liberam egrediendi et predicandi licentiam, fructum in Ecclesia Dei faceres tempestivum. Faceres quidem, nisi quia jam mundus osculo Jude proditorio te vendidit; et cum te fallaci osculo alliceret angelus Sathane dicebat, *Quemcunque osculatus fuero, ipse est, tene eum*.[6]

[1] So in Peck's transcript: read *non operaberis* (or *arabis*) *in primogenito bovis* (Deut. xv. 19).

[2] Lev. ii. 14.

[3] A word is here missing in Peck's transcript.

[4] John, v. 35.

[5] Ps. cxvii, 12.

[6] Mark, xiv. 24.

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Jam te presentialiter tenent, et te desiderare compellunt quod spontaneus abjurasti.

Timeo, ne quod Spiritu ceperis, carne consumeris. Renuntiasti seculo et pompis ejus; et spiritualem in te Jericho destruxisti. Scis quemadmodum adhuc durat imprecatio Josue, *maledictus qui reedificat Jericho*.[1] Non decet redire ad seculum monastici Ordinis professorem. Si predicare et docere affectas, prius docearis, que te docere oporteat. Adhuc plangentis habes non docentis officium.

Jeremias clausus in carcere scribit et precipit. Ama queso claustrum, et abscide ab animo tuo desiderium exeundi. Nam juxta sententiam cordis mei, si Paradisus in hac vita presenti sit, vel in claustro est vel in scola. Quidquid enim extra hec duo est, plenum est anxietate, inquietudine, formidine, sollicitudine, et dolore.

Tu vero nescis quam seculi dulcedinem sompniasti; quam si forte per insipientiam apprehenderis, avolabit ut sompnium; et inter nugatorias beatitudines quas suspiras, invenies te delusum. Fallax et seductoria illa evagandi voluptas consumet claustralis innocentie fructus, et quod nunc reputas honorabile et lucrosum, in infamie[2] tue dispendium et periculum anime convertetur.

Nota.—Terrarum longitudo non separat, quos caritas conjungit. Regnat enim cardinalis cupiditas, ubi non est Dei caritas.

[1] Josue, vi. 26.

[2] So in the MS., according to Peck, who suggests that the true reading should be *fame*.

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Undated.

160. Admonition to a Bishop-Elect to keep in mind his Purpose of Attaining Holiness.

Called from subjection to prelacy: if he wishes to be what he is called, he must bear in mind that the past must be put aside. Being a man, he must put away the things of a child. He must be humble; avoid singularity; not domineer; be all things to all men; not called to uncleanness, &c.; must lead the way in purity of life. Conversation must be heavenly. Must be learned about the kingdom of God. Must exhibit humility and dignity.

Nowadays the first question with some is money, not souls; called to honour for its burdens, not aggrandisement of self or family; to give knowledge of salvation to his flock. He is not to waste money, but succour the poor, and God will exact an account to the uttermost farthing. He is to be all things to all men. For a bishop there is no via media: *he is either worldly or all for God, and he is either infamous to men or is looked up to as a model of sanctity. Admonitions against worldly excuses.*

His ancestor, Count Theobald, and his uncle, the archbishop of Rheims, were examples of virtue. The harder the struggle to do good, the more worthy will be his progress. This advice, coming from the heart, to be accepted with patience. [*This letter is almost verbally Epistle XV. of Peter of Blois, Migne,* Patrol. Lat., *ccvii., col.* 51 *seqq.*]

P. fol. 23. (Reg. Prem. f. 20.)

Vocavit te nobilis Ecclesia N.[1] de subdito in prelatum; de filio in parentem; de discipulo in magistrum. Si vis esse quod dixeris, ut inter electos Domini censearis (qui in electis suis mittit radices; et qui quos elegit, hos predestinavit) convertere a conversatione antiqua; ut novum indueris hominem, omnem prioris vite exuas vetustatem. Cum eras parvulus, sapiebas ut parvulus. Nunc autem, quia in virilis etatis plenitudinem evasisti, evacuanda sunt que erant parvuli;[2] ut nichil puerile aut tenerum sapiant opera.

[1] In the printed editions this word is supplied as *Carnotensis*, Chartres. The letter is addressed to Count Reginald de Monçon, or de Bar, who became bishop in 1182.

[2] 1 Cor. xiii. 11.

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Si te per omnia exhibeas virum in Christo perfectum, super omnia humilitatem amplectere; ut apud te nichil superciliosum appareat in verbo, vel in facie, vel in gestu. *Principem constituerunt te fratres tui*, dicit Sapientia; *esto in illis quasi unus ex illis*.[1] Nil singulare pretendas; nil dominationis exerceas. *Estote*, inquit Petrus Apostolus, *non dominantes in clero, set forma facti gregis in populo*.[2]

Ille, *qui vocat ea que non sunt tanquam ea que sunt*,[3] vocavit te, ut sacerdotio fungaris ei; ut in domo Matris sue sis fidelis et prudens servus, non dominus; sis possessionum suarum custos, et populi advocatus. Posuit te Dominus, ut sis principibus ad correctionem, plebibus ad eruditionem, afflictis ad solatium, nocentibus ad timorem, electis ad liberationem, superbis ad humiliationem, humilibus ad tutelam.

Agnosce queso vocationem tuam. Non enim vocavit te Dominus ad immunditiam, ut deducas in bonis dies tuos et agas curam carnis in desideriis. Hec omnia a mente futuri episcopi convenit exsulare. Scriptum enim est ut munda sit manus que sordes diluat alienas. Sane in Levithico legitur, quod cum Moises de mandato Domini proposuisset Aaron pontificem consecrare, eum, prius diligenter ablutum, vestivit subucula, et baltheo cinxit.[4] In quo ostenditur, quod in episcopum consecrandus, prius abluitur, ut de antiqua conversatione in novam innocentiam reformatus suscipiat incrementa virtutum. In subucula quidem vite munditia designatur, que baltheo constringitur; ut sub ‖ arctiore tutela fol. 23 b.
pudicitia nutriatur. Apponitur etiam tunica jacintiva, ut sit conversatio ejus celestis[5]; et ut jam non loquatur verba hominum, at sapiat [nil] nisi Christum. Superrationale adjicitur, in quo erat doctrina et veritas; ut sit *scriba doctus in regno Dei*[6]; et cum oportunum fuerit producat de thesauro suo nova et vetera.

Hec a tue ministrationis officio exactissime requiruntur, ut per omnia sit in te humilitas non vilescens, dignitas non presumens.

[1] Eccl. xxxii. 1. [2] 1 Pet. v. 3. [3] 1 Cor. i. 28.
[4] Exod. xxix. [5] Exod. xxviii. [6] Matth. xiii. 52.

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Hodie in promotione quorundam prima questio est, que sit summa redituum, non que sit conversatio subjectorum. Utrum[1] Deus non irridetur. Ad honorem, propter onera, te vocavit; non ad multiplicandum numerum familie, militum, aut equorum; non ad dandam parentibus dignitatem, set ad *dandam scientiam salutis plebi sue*.[2] Majus gaudium est Deo et angelis si convertatur peccator a via sua mala,[3] prelati officio, quam [si] per ejus industriam pompa episcopalis eminentie in evectionibus et familiis augeatur. Non est in hos gaudium angelorum in quo est pauperum domorum eversio, in quibus procurationes exigas importunas conqueruntur et dicunt, quia *multiplicasti gentem, non magnificasti letitiam*.[4]

Si te Illius profiteris qui *venit ministrare, non ministrari*,[5] sic ministrabis pauperibus, ut non vituperetur ministerium tuum; ut patrimonium Christi et pauperum ejus (quod tibi commissum est) in egentium necessitates, non in usus extraordinarios expendatur. Hujus zelator est Dominus rationem tecum districte positurus; et usque ad novissimum quadrantem exiget universa. Electus es in episcopum a Christo, ut ei fungaris sacerdotio; ut reddas populum acceptabilem Domino; sectatorem bonorum operum; ipsum verbo instruens et exemplo.

Preterea, omni antiqua vanitate deposita, studeas moribus implere pontificem, et ut sancto sanctorum de servitutis impendas
fol. 24. officium. Induas sanctitatem. Sis queso composi || tus ad mores; fervidus in dilectione; mansuetus in societate; stabilis in promisso; fortis in patientiam; pronus ad concordiam; rigidus ad censuram. Sis judiciis rectus; in loquendo modestus; in rubendo[6] discretus; in dispensatione industrius; in agendo strenuus; in auxiliando sollicitus; in conciliis fidus; in responsionibus circumspectus. Exhibe te majoribus devotum; minoribus blandum; equalibus mansuetum; rigidum superbis, benignum humilibus; misericordem penitentibus; inflexibilem obstinatis. Exhibe te

[1] So in Peck: ? read *Verumtamen*.
[2] Luke i. 77.
[3] Founded on Luke xv. 7.
[4] Isa. ix. 3.
[5] Matt. xx. 28.
[6] So in Peck's transcript; read *loquendo*.

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Johannem incertis[1]; Jehu et Mathathiam apostatis; fornicantibus Fineen; Hezyam[2] ydolatris; Petrum mentientibus; blasphemantibus Paulum; negotiantibus Christum.

Brevissimus est hujus vite temporalis excursus; finis autem horribilis et incertus. Quanto est celebrior tua nobilitas, tanto gloriosius tibi erit, si alios in Christi ministerio superas sanctitate, quos generositate transcendis. In episcopali conditione nihil est medium; vel secularis erit tua conversatio et probrosa, vel et tam apud Deum quam apud homines gloriosa. Nichil est quod adeo vitam hominis cito obtemperat aut illustrat, sicut pontificalis auctoritas. Cito fit vel bonus odor Deo, vel rumor in populo. Quedam gemme splendidiores sunt in obscuro quam in luce. Quidam ante dignitatis adeptionem satis commendabiles extiterunt, set super candelabrum Ecclesie constituti, lucem in tenebras et famam in infamiam converterunt. Vulgariter dicitur, quod honores monstrant mores.[3] Melius plerisque fuisset adhuc latere sub modio et sub umbra honeste opinionis, quam cum infamia candelabrum ascendere. Adhuc turpitudo eorum sub paupertatis obscuro lateret, nisi eam dignitas divulgaret. Crevit honor, et cum honore infamia. Nam juxta satiricum:

> Omne animi vitium tanto conspectius in se
> Crimen habet, quanto qui peccat [major] habetur.[4]

Privato peccanti parcitur sepe; set si prelatus deliquerit, in ejus infamiam lingue omnium acuuntur. Multi ex alie || na persuasione fol. 24 b.
credunt suum prorsus esse absconditum, set periculose falluntur. Sciat enim omnis prelatus, ex aliquo semper se esse infamem, nisi veram operibus exhibeat sanctitatem.

Scriptum est quod *vox populi vox Dei*.[5] Nec leviter, juxta meam estimationem, opinio communis aliquem prelatum extolleret, nisi quem affectus operum et jugis experientia commendassent. Si

[1] So in Peck's transcript: read *incestuosis* (cf. Matt. xiv. 4).
[2] Read *Eliam* (cf. III. Reg. xviii.).
[3] The printed editions add: *Sed raro in meliores.*
[4] Juv. *Sat.* viii. [5] Isa. lxvi. 6.

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te igitur publice commendationis titulos habere delectat, Christo et hominibus placere intendas; nec in multitudine divitiarum, set gratiarum; non in ornatu vestium, set virtutum. Illorum vitam episcoporum detestabilem reputa quorum habitus in veste pompatili; quorum incessus erecta cervice; quorum facies torva; truces oculi; mine terribiles; *dominantes in clero, non forma gregis* in populo[1]; *quorum Deus venter est*[2]; quorum vita in morte sepulta est: mendaces, vaniloqui et superbi: socii furum. Non college Petri, set Simonis: non Christi discipuli, set Neronis. Isti dum pauperes spoliant, dum monasteria gravant, dum extorquent a clero pecuniam; dum in questum trahunt, et venalem exponunt justitiam Dei; dum Giezeticam negotiationem exercent; thesaurum ire et mortis sibi accumulant, cum thesauro pecunie; Christum habituri vindicem, quem non timent judicem.

Id certissime teneas, quod si ad hos enormes actus manus semel prelatus extenderit,

Ut canis a corio non absterrebitur uncto,[3]

set glutino malitie insistatur. De cetero respirare non poterit; et nisi cum multiplici austeritate penitentie, ad innocentiam non redibit.

Prelatus siquidem rarissime invenitur, qui collaterales non habeat assentatores sibi; qui eum lactant et palpant; qui oleo capud peccatoris impingant. *Laudatur peccator in desideriis anime sue, et iniquus benedicitur.*[4] Isti sunt qui vident domini sui animum in temptationibus vacillantem, possentque ipsum verbo exhortationis a peccato evellere et erigere in virtutem; [set] mollitis sermonibus spiritum virtutis in eo extinguunt (cum scriptum sit, fol. 25. *Spiritum nolite extinguere*),[5] atque ad ‖ huc imbellices[6] sanioris propositi conatus evacuant et subvertunt.

Si continentiam vovet, si ad abstinentiam se confirmat; Propitius, inquiunt, sis tibi Domine. Juvenis es. Jejunia importunia sunt [cano] capiti. Nimia carnis afflictio morbos parat. Sic debes

[1] 1 Pet. v. 3. [2] Philipp. iii. 19. [3] Hor. *Sat.* ii. 5.
[4] Ps. x. 3. [5] 1 Thess. v. 19. [6] So in Peck's transcript; read *imbecilles.*

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cordam tendere, ne rumpatur. Hec omnia in annos maturitatis deferri oportet. Non sumus meliores quam patres nostri. Ad solatium viri creata est femina. Viro et femine dictum est, *Crescite et multiplicamini.*[1] *Nec virtus tua virtus est lapidis, nec fortitudo tua enea.*[2] *Delicta juventutis et ignorantias*[3] adolescentie Dominus non attendit. Sompnus et ludus et solicitudinem[4] dispositio amicissima sunt nature. Bonum custodit castrum qui servat cum diligentia corpus suum. Temerarium est se citra necessitatem affligere. Religio in juvenibus raro commendabiles sortitur effectus. Etas provectior satis redimit lubricum juventutis. Satis tempestiva est penitentia, que anticipat diem mortis. Latro in cruce penituit. Neminem sero penitet, quem mors invenit penitentem.

Hiis et aliis modis superseminat zizania inimicus homo. Set *mentita est iniquitas sibi.*[5] Nam, ut novissimis ejus verbis prius respondeam; magnus ille comes Theobaldus[6] et alii plerique progenitores tui, et ante juventutis ingressum, magnarum virtutum titulis affulsere. Similiter et avunculus tuus, archiepiscopus Rhemensis,[7] senilem induit ab adolescentia gravitatem; ex tunc ascensiones in corde suo disposuit; atque per incrementa virtutum, in eminentiam vite perfectionis ascendit.

Sapientia carnis, que tibi suadet illicita, inimica est Deo. Sane in voluptatibus carnis cito transit quod delectat.

Si onerosa[8] tibi videtur vite melioris ingressus, erit tibi progressus acceptior; ipsamque sancti propositi duritiam || certior fol. 25
retributionis expectatio levigabit. Propheta dicit: *Propter verba labiorum tuorum ego custodivi vias duras.*[9] *Quod leve est*, dicit apostolus, *et momentaneum tribulationis nostre* immensum *glorie pondus operatur in nobis.*[10] Transibit enim res in spem; labor in

[1] Gen. i. 22. [2] Job, vi. 12. [3] Ps. xxiv. 7.
[4] So in Peck's transcript; read *solicitudinum*. [5] Ps. xxvi. 12.
[6] Theobald was Count Palatine of Champagne, who died in 1152. One of his daughters, Agnes, married Renaud, Count of Bar, and they became the parents of the bishop to whom this letter was written.
[7] This was William of Champagne, who became archbishop of Rheims in 1176.
[8] So in Peck's transcript; read *onerosus*. [9] Ps. xvi. 4. [10] 2 Cor. iv. 17.

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premium; continentia in gloriam; abstinentia in coronam; quod breve est, in perpetuum; quod mutabile est, in eternum.

Inter cetera, tanquam dominum et amicum, humiliter et obnixe te precor, quatenus hanc exhortationem meam, que procedit ex corde, patienter admittas; quodque per *tu*, *te*, et *tibi* scribo, moleste non feras. Pluralis enim locutio, qua uni loquendo mentimur, sermo adulatorius est, et longe a sacro eloquio alienus. Dampnatissima est illa erubescentia que sic a minore sicut a majore doctrine beneficium non acceptat.

Undated.

161. Letter to a Canon exhorting him to Perseverance.

The precepts conveyed mostly in Scriptural phrases: not to progress is to recede; to recall early intentions; to increase desire to be perfect; to keep clear of secular concerns as far as possible; not to look backwards towards his family.

P. fol. 20. (Reg. Prem. f. 73 b.)

Juveni gratioso et Deo devoto fratri A. B. suus C. D. omnem religionis perfectionem, cum salute.

Quantum valet viam perfectionis incipere et in ea non proficere testatur auctoritas que dicit, in via non progredi est regredi. Etiam hoc clamat Scriptura, hoc dicat natura; quod illud frustra inchoatur, quod ad debitum finem non deducitur; ad quem, nisi per gradus perfectionis ascendendo, est impossibile pervenire.

Occurrat igitur, si placet, memorie vestre, qualem vitam in vestro noviciatu incepistis; quam humilem, quam innocentem; quam Deo caram et gratam, et, ut verum fatear, angelicam et non humanam. Ruminet etiam mens vestra illum rorem suavissime devotionis, quo irrigantur novelle plantationes in juventute sua; et sit vobis augmentum, desiderium in istis crescere, ista augere, per ista ascendere, donec videatur Deus Deorum in Syon.

Nec nos impediat cura rei temporalis, nisi quatenus cogit obedientia salutaris; sepe recolendo illud Apostoli, *nemo militaturus Deo implicat se secularibus negotiis*.[1] Nec vos retrahat circa

[1] 2 Tim. ii. 4.

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parentes nimia sollicitudo; que sepe proficientes facit deviare et a recto tramite perfectionis recedere. Immo *sinite mortuos sepelire mortuos suos*;[1] et qui vobiscum vivunt in claustro sint vobis patres et matres, fratres et sorores, tam affectu, quam effectu. Eos semper honoretis, eis libenter ministretis, et in omni necessitate juvetis; quia ad eos plus ligat vinculum spirituale quam ad amicos carnales aliquod ligamen juris carnale. Valeatis.

162. Reinstatement of Robert Burton of Cockersand. **Undated.**

Bishop Redman, at the intercession of his brethren, restores Robert Burton to the stall, &c., at Cockersand which he had lost by misconduct.

Ricardus, etc. dilecto nobis in Christo fratri Roberto Burton canonico et professo monasterii beate Marie de Cokarsand, salutem et in melius deinceps sapere. Super voce et stallo ac obedientia nominata, que tuis demeritis amisisti, rehabendis, ad instanciam omnium fratrum tuorum et aliorum nostri Ordinis zelatorum pro te multipliciter implorancium, tecum misericorditer dispensamus ac ad dictas vocem, stallum, et obedientiam nominatam, atque te omnino restituimus, ceteraque omnia que nostri Ordinis professores exercere valeant et exequi habilitamus, ac ut eligere valeas et eligi. In hiis scriptis auctoritatem concedimus plenariam contradictoribus nostri Ordinis, si qui fuerint, silencium perpetuum imponendum. Datum in palacio nostro etc. A. fol. 157 b.

163. Inventory of Goods. **Undated.**

In primis in coquina | two panis . a kettille | a littille pot | a bassene | a bassene with holis | a chawfere | a bras morter & a pestelle | a chawfing dyshe | two spetis | a brandlete[2] | a skimer & a laddille of latton. A. fol. 141 b.

[1] Luke, ix. 60.

[2] A tripod, sometimes called 'brandelettes' or 'brandryth.' See *Catholicon Anglicanum* (ed. Camden Soc.), p. 40.

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Item xi platters | vi dishis | vii sawsers | iii pottes | a gret pan | ii rakis | ii girdyrins | a spete | a kirset[1] | a per of tanges | a fire rake | a fire forke | a tray | iii pottes for sauce.

Item in camera | a fedder bed | ix matres | ii bolsters | iii pillus | vii keuerlettes | a per of ffuschans | xii per of shettes | ii per of blankettes | a bed of burdealexander[2] with iii curtens & a counterponce | a spavore of blew bukreme | ii keuerings of Tapstre werk | iiii hanges of grene say | ii of rede say | ii bankquers[3] of grene verduse | iiii qwischens of kerpet werk | dimid. dosen qwischens | ii chistes.

Item a perlement robe of quite furyd with lettese | Ane abbet lynit with quite satten | a kirtille of quite | a quite abbet furide | a blak gowne furride with shankes & a hude.

Item ii schort tabils | iii per of trestils | ii chares | iiii stulis | iii formis.

Item in y^e^ buttre | ii tabille clothis & a towelle | a bassene & an Ewere of pewder | ix candillstikes | iii dosen tryschurs[4] | ii crewsis.

two halle water fattes & a strynkill of lattone.

[1] A cresset. *Cf.* Murray's *Dictionary*, *s.v.* In this case probably a fire-basket.

[2] Same as *bordalisaunder*, a stuff made of silk or wool and striped. So called after the embroidery work of Alexandria.

[3] A covering for a bench or chair, sometimes called a dossal.

[4] ? read *trynschurs*.

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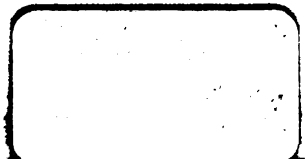

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